The Outlook

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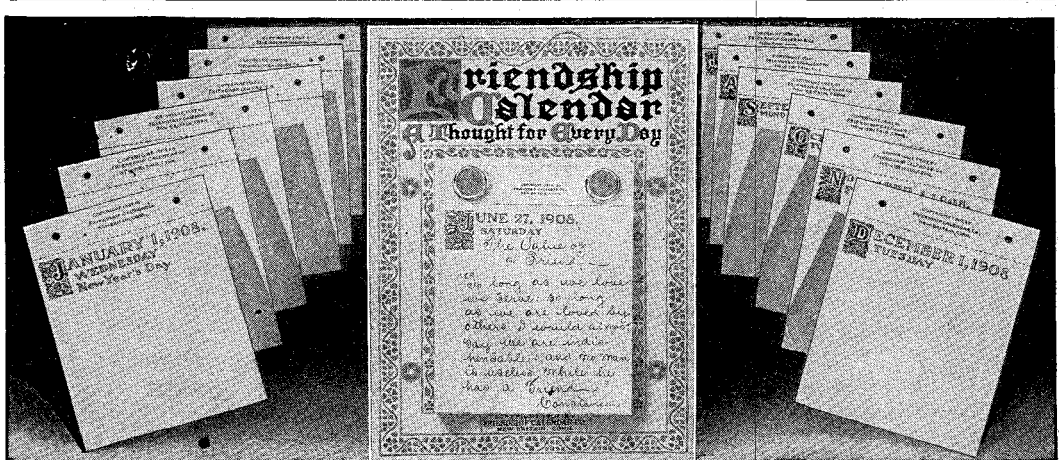

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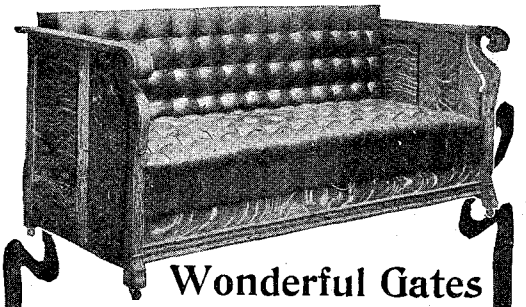

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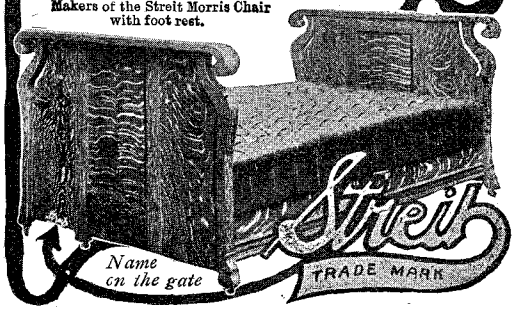

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Secretary Taft at Tokyo

The day after a New York newspaper had declared, "The navy is going to the Pacific Ocean for war with Japan. . . . Once the operation of transferring our ships to Pacific waters has been accomplished, war is inevitable," Secretary Taft, at Tokyo, said, "War between Japan and the United States would be a crime against modern civilization." The enthusiasm with which Mr. Taft's visit to Tokyo was welcomed, the personal attention shown him by the Emperor and the Japanese statesmen, and the cordial greeting given him wherever he appeared in public, were more than conventional and formal recognitions of his official position and his personal popularity. The people of Japan recognized the fact that the American Secretary of War was also, as he said himself, a Secretary of Peace, and that the message of good will he brought from America was sincere and without reserve. Nothing could be more definite and positive than Mr. Taft's public assurances as to the continuous friendship of the two countries. After reviewing the many reasons which make for peace and amity between Japan and America, and the total absence of any reason to the contrary, Secretary Taft said: "Under all these circumstances, then, could there be anything more wicked, more infamous, than the suggestion of war between two nations who have enjoyed such time-honored friendship, and who have nothing to fight for?" We commend this utterance to the writer of the warlike and hysterical remarks quoted at the beginning of this paragraph. Equally definite was Secretary Taft's statement with regard to the Philippines—and it will be remembered that those who profess to believe in the danger of war between Japan and America base their arguments on Japan's supposed eagerness to obtain the Philippines. Mr. Taft pointed out incontestable reasons to show that Japan does not wish for the Philippines, and then declared roundly and authoritatively that the United States could not and would not sell the islands to another Power "without the grossest violation of its obligations to the Philippine people."

❀

The "Yellow Dog" in Rapid Transit

The revelations last week of the Public Service Commission's inquiry into New York rapid transit conditions recalled the conditions disclosed two years ago by the insurance investigation. Mr. Lemuel Ely Quigg, a lawyer and politician, was a frank and willing witness, and his testimony explained the working of a "yellow dog fund" very similar to the original insurance account which first introduced that picturesque phrase into high finance. The fund was in the form of a "special construction" account, to which more than $700,000 was charged in five years. A previous witness, Mr. D. C. Moorehead, the treasurer of the Metropolitan Street Railway Company, had testified that almost all the canceled checks for the payments under this account could not be found and that the check stubs did not bear the names of the persons in whose favor the checks were drawn. In fact, no record was in existence showing to whom the great bulk of the payments on "special construction" account was made. In his turn Mr. Quigg testified that he had received over two hundred thousand dollars in four years, which covered his salary and expenses in the work of promoting and opposing legislation at Albany, and of organizing, directing, and stimulating public opinion in directions which would be favorable to Metropolitan

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interests. Before the consolidation of all the traction lines into one merger, the Metropolitan group, controlling the surface lines, wished to be permitted to build a subway or subways to compete with the Belmont tunnels. In furtherance of this project Mr. Quigg exerted himself strenuously but invisibly as a molder of public sentiment. His activities are best described in his own words:

"I caused to be organized, in various parts of the city, seven or eight, perhaps nine or ten, different associations of property-owners and citizens whose property and business interests would be promoted by the adoption of the Metropolitan plans; caused them to appear from time to time before meetings of the Commissions, before the Board of Estimate and Apportionment, before committees of the Legislature, and to be represented by counsel—"

"Did you pay those counsel?" asked Mr. Ivins.

"I did, in many cases, and I paid their expenses, and I paid the cost of maintaining them, and I prepared for them a great many of the arguments with which they confounded those that opposed them. . . . I also caused to be prepared a petition which was circulated all over New York, and especially in the tenement districts, during the summer of 1904, and which cost well on to $50,000, I think, . . . and signed by a million residents of New York—by over a million—asking that no contract be given by the Rapid Transit Commission to build and operate any new tunnel that did not provide free passes or transfers with the surface roads at all intersecting points."

"Meaning thereby not to provide for any plan which could be bid for by Mr. Belmont, because he did not control the surface roads?" suggested Mr. Ivins.

"Pre-cisely," answered Mr. Quigg.

Payments were made from his fund for the services of men who organized the "Citizens' Associations," as fees to prominent lawyers who acted as counsel for the associations, for the hire of detectives to watch men who were opposing the Metropolitan's subway plans and even the men who were getting up the million-name petition in favor of those plans. Prominent men were engaged to appear before the Rapid Transit Commission, different branches of the city government, and the Legislature and its committees, and money was freely spent to secure the best possible service in guiding public and official opinion wherever it became necessary. Mr. Quigg succeeded in getting into his organizations many people "whose interests were identical with those of the Metropolitan." He described his methods as follows:

I accelerated their eagerness and saw to it that when those appearances came about they were numerously attended. Rival interests eager to prevent the success of the plans that I was promoting had also numbers of members present, and I always saw to it that our crowd was the most representative, the most numerous, and the most impressive.

The Commission is to be congratulated on having secured so complete and frank a description of the shameless methods employed by the traction companies in furthering their interests. A better argument could hardly be devised by their most ardent critic for the necessity of government supervision and regulation. The Public Service Commission, merely in the conditions which it is bringing to light, is doing much to justify its creation. If, when it has secured the necessary knowledge of conditions, it can devise measures to prevent their continuance and recurrence, its justification will be beyond the shadow of a question.

❀

The Bubonic Plague—and Others

San Francisco is dealing in the right way with the present outbreak of the bubonic plague. Five years ago, when cases of this terrible disease occurred in San Francisco, there was, for a time at least, a disposition to conceal and minimize the epidemic; but experience soon showed, as has been proven emphatically in yellow fever visitations in the South, that the way to fight disease is to fight it openly, and that the way to avoid panic is to publish honest and complete reports. Dr. Rupert Blue, of the United States Public Health Service, is in charge of the present fight with the plague, and is vigorously enforcing modern, scientific methods. His latest report (issued October 3) states that there had been thirty deaths in San Francisco from the bubonic plague in the present epidemic, that fifty-one verified cases had developed, and that thirty suspects were under observation. While the ratio of deaths to cases is absolutely large, it is less

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than has been noted in epidemics elsewhere, and the system of serum injection is regarded as of value. The terrible mortality usually attendant upon bubonic plague is offset in some measure by the fact that its spread is slow. It is believed that infection is largely caused by rats, and that from them it is spread in many cases by fleas, which carry the germs of the disease. Every effort is being made to extirpate the plague-bearing vermin. Twelve Government surgeons, twelve San Francisco physicians, forty sanitary inspectors, and a large force of laborers are working with scientific intelligence and skill to conquer the "black death." The San Francisco Argonaut says:

> It may yet come about that while New Orleans, having learned her lesson from yellow fever, is teaching the Nation that the winged pest, the mosquito, is an unnecessary evil, it shall be San Francisco's part to show that organization can drive out that vermin of the sewer, the rat. Meantime, one main occasion for alarm is due to a misconception of the facts. The average San Franciscan believes that the recent cases among the whites mark a new and significant phase; that never before has the bubonic infection spread beyond the Orientals; or, at most, beyond those nondescript whites who constitute the social fringe of Chinatown. This is a radical error. In past outbreaks there have been deaths among the Americans, some of them far from Chinatown. They have been masked under the description of blood disorders, acute bronchitis (in the pneumonic form of the plague), or that favorite resort of the hard-pressed diagnostician, "septicæmia hemorrhagica." That to-day bubonic plague is unshrinkingly called bubonic plague by the authorities, the medical profession, and the public alike, is the strongest augury of its permanent eradication.

It is confidently believed that the conditions as to this plague will improve rather than grow worse, and that a few months will reduce the danger to a minimum. It may be hoped also that those months will show improvement in the other plagues from which San Francisco has suffered. The strike plague has now in large measure abated; the street-car service has become almost normal, and it is said that the building of the destroyed district is progressing rapidly. The plague of municipal corruption has lessened under the drastic and thorough medicine administered by Drs. Heney, Langdon, and Spreckels. The political plague still remains, and, according to present appearances, with deplorable consequences for the patient. If ever a city needed a united, non-partisan movement for good government, it is San Francisco to-day, but apparently there will be at least three parties in the field for the coming election. The Republicans have nominated Mr. Ryan upon a platform which pledges its nominees to put citizenship before partisanship; the Democrats will probably keep to their party lines, although there has been some talk that they might indorse the present Mayor, Dr. Taylor, if he should run as an Independent candidate; the Union Labor party has nominated McCarthy, who stands for all that is bad in the labor ranks, and is an acknowledged disciple and adherent of Schmitz.

❀

A Constitution for China?

Wonders will never cease. Is the most conservative of nations to become modern? It is all very well for Anglo-Saxon, Latin, and even for Slavic nations to provide themselves with constitutions. But for the Chinese! Just a year ago an Imperial edict appeared, announcing the intention of Tzu-Hsi, Empress Dowager of China and potential ruler of that country, to establish a constitutional government as soon as the Chinese people could be educated to appreciate their responsibility. It is safe to surmise that, but for the astounding developments of the Japanese in the past quarter-century, crowned by their victories over China and Russia, the Empress might not have issued this edict. Have her people now become sufficiently educated? We might assume it from last week's edict. It decrees that henceforth China is to be regarded as under a constitutional form of government. It also seems safe to surmise that, but for this year's augmentation of the two-century-old feud between the pure Chinese and the reigning Manchus, following the loss of prestige to the latter, the Empress would not have cared to placate the discontented Chinese so astonishingly. In her desire to bring about better relations between the Chinese and the Manchus

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she has disbanded the Manchu Banner Troops—hitherto they have constituted a special and privileged military organization; she has also abolished their pensions, which have long burdened the Imperial exchequer; and she has placed their officers in the regular army. In the next place, the Empress has proclaimed that Manchus will be required henceforth to take surnames like Chinese. In the third place, in order to efface the difference between Chinese and Manchu women, she has declared that the former will no longer be permitted to bind their feet. Finally, and chiefly, she has proclaimed the eligibility of the daughters of Chinese of the upper classes to marry into the Imperial family, thus tacitly holding out the promise of a future Chinese-Manchu Emperor. In the carrying out of all these provisions her Majesty has called to her capital from the provinces the two greatest statesmen in China, Chang-Chi-Tung and Yuan-Shi-Kai. They have already impressively shown what they can do in the departments of education and defense. Outsiders would have little to complain of if Manchu overlordship were to mean the permanent influence at Peking of such constructive statesmen. Under any circumstances, however, fortunately for the peace of the world as well as for that of China, John Hay secured the adoption by the Powers of the open door policy for that region; and the recent treaties signed by England, Japan, France, and Russia specially guarantee the Flowery Kingdom's national integrity.

❀

...ne Constitution's Paternity

The Empress has doubtless aligned herself with the reform projects culminating in the promise of a constitution for reasons of political expediency. But this should not obscure the recognition of the constitution's ultimate sources. The espousal of Kang-Yu-Wei's ideals of reform in 1898 by the young Emperor led to that monarch's practical dethronement. Those ideals now triumph. A more fortunate reformer was Sir Chentung-Liang-Cheng, late Chinese Minister at Washington. Two years ago, doubtless incited thereto by his education as a youth in this country, he broached the subject of a constitution to his Government, after having gained the support of many eminent Chinese. To the satisfaction of all Liberals, the Government responded by despatching a commission to visit the constitutional Governments of the Occident seeking information to bear on the proposed change. When the commission came to America, one of its members publicly declared that in the quiet, steady development of national self-respect China owed more to the missionaries than to any other single source. The missionaries would now emphasize Chinese nationalism in their own domain. At the recent celebration of the centenary of Protestant Christianity in China, the Conference was quickly confronted by the delegates' recommendation that the Chinese churches may of right organize themselves as independent churches, in accordance with their own views of truth and duty. Thus the National spirit aroused in China will not down. It manifests itself in education, defense, politics, religion. It has come to stay. Hence it is to the Empress's immense credit that she recognizes it and has now apparently emancipated herself from her reactionary attitude during the furious, blind, and exaggeratedly nationalistic Boxer movement seven years ago to a truer nationalism, a serener sense of unity and power.

❀

A German of the Best Type

The present German Emperor's youthful buoyancy almost makes us forget that his country has been until recently ruled by a remarkable set of old men. Of course the Emperor William I., Bismarck, and Moltke come first to mind, all of them much past the so-called prime of life when they began their most important work. Indeed, Moltke was over seventy years old when he entered the French campaign. The Bismarck generation also furnished two other veterans to the Chancellorship, General von Caprivi and Prince von Hohenlohe, the last named being seventy-five years old when called to that office. Another of that generation has now passed away,

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the Grand Duke of Baden, at the age of eighty-one. To the last he was a real personal power. In his own Grand Duchy he was to all intents and purposes more of a king than are the sovereigns of Saxony and Würtemberg in their kingdoms. His influence was felt by every one in Baden, rich or poor. A Protestant, his subjects were mostly Roman Catholics; although he banished the Jesuits, he was constant in an equal protection of Roman Catholics, Protestants, and Jews. In the Empire he has long been known as the peacemaker. Of fine attainments and of enlightened views, he played an active part in the making of the Empire and in the maintenance of its integrity—one of the great events of the nineteenth century. During the past half-century at least, the principal problem in Germany has been to reconcile the sensitive South Germans to Prussia's pretensions to political preponderance. As one of the independent sovereigns of South Germany, but also as the son-in-law of the one possible candidate for the rank of Emperor, the Grand Duke of Baden was marked out beyond all others as the necessary conductor of negotiations to lead to the election of Emperor William I. The latter wished to be known as the Emperor of Germany. To this the proud South German sovereigns would not submit. Their utmost concession was that William should be styled "German Emperor." At the historical state dinner in 1870 at Versailles, after France had been definitely subdued and the German Empire formed, it fell, of course, to the Grand Duke to make the speech in which the King of Prussia should be first publicly recognized as Emperor. The guests, among whom were many of the reigning German princes, were aware of the difficulty which had arisen, and eagerly awaited the outcome. The Grand Duke, who, with his South German colleagues, was ultimately to win, merely referred to his Imperial Majesty as "Kaiser Wilhelm," whereupon the assemblage instantly arose and gave six rounds of cheers. At all periods the Grand Duke was a persistent peacemaker in smoothing away the many and acute differences arising between Prussia and other states of the confederation. In this his Liberal tendencies, his South German residence, and his North German relationships stood him in good stead. In appearance, ability, and influence he greatly resembled his brother-in-law, the Emperor Frederick. To the influence of the Grand Duchess, William I.'s only daughter, however, the Grand Duke owed much of his popularity. The constant effort of "the good Louise," as she is affectionately called in Baden, has been to improve the condition of German women. She has founded many technical schools of housewifery, homes for impoverished women, nursing sisterhoods, and similar institutions. Her devotion to her father was signally shown at the time of his attempted assassination. She was driving with him, and, seeing the assassin about to shoot, threw herself between the two. Germany's distinction among the nations is due to just such men and women, whether of exalted or of lowly birth. The sturdy fiber of fidelity to duty which animates all true Germans makes their nation great.

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A Challenge for the America's Cup

Sir Thomas Lipton has made three unsuccessful attempts to take the America's Cup back to its native land, which it left fifty-six years ago. But, in spite of his ill fortune, he is ready to try again, if he can do so under conditions which he believes will give him a fair chance of winning. He has sent, through the Royal Irish Yacht Club, a challenge to the New York Yacht Club for a series of races to be sailed next August. This challenge the New York Yacht Club has felt constrained to decline. In order to comprehend the grounds on which the refusal to accept the challenge is based, a certain technical distinction must be understood. This is the distinction between the "water-line length" of a yacht and its "sailing length," or, as it is more often called, its "racing measurement." The water-line length is the actual length of the boat at the level of the water; the sailing length is an arbitrary figure found by combining the water-line length and the sail area (and in one method, at least,

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the displacement) according to a stipulated formula. The purpose of the racing measurement is to divide yachts into classes, the boats in each of which shall have nearly equal speed capacities, and to afford a basis for time allowances or handicaps between boats of different capabilities. The America's Cup is held by the New York Yacht Club as trustees under a deed of gift executed by the men who first won the trophy in England. This deed of gift, which has been twice modified during its history, establishes certain rules and conditions under which the races shall be sailed. It provides that the length of the competing yachts shall be (in the case of single-masted boats) between sixty-five and ninety feet; that the challenging boat shall proceed under sail to the port where the contest is to take place, on its own bottom; and that the challenge shall state the water-line length of the challenging yacht, its beam, and its draught. It provides further, however, that the competing clubs may by mutual agreement make any arrangement they please as to any of the conditions of a contest. In former years the challenge has mentioned the dimensions of the challenger, as required by the deed of gift, and the time allowance between the contestants has been calculated according to the New York Yacht Club's system, which made use only of the length and the sail area. This system of measurement has resulted in the evolution of a type of cup racer capable of marvelous speed, but so abnormal in design as to be of no practical use as a cruising yacht. The cup racers of the last three contests, challengers and defenders, either have been broken up and sold as junk, or are laid up awaiting some unknown fate.

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The Declination of the Challenge

Three years ago the New York Yacht Club adopted for use in its own races a new rule of measurement, intended to encourage the building of a more normal and more useful type of boat. In his challenge Sir Thomas Lipton, instead of specifying, as has been customary under the deed of gift, the water-line length, beam, and draft of his yacht, specified that it would be built under Class J of the New York Yacht Club's new rules, with a racing measurement of sixty-eight feet. In framing his challenge in this way, Sir Thomas stated, he was "animated solely by the desire to see the famous America's Cup competed for by a more wholesome and seaworthy type of boat than that which has been adopted in recent contests." The grounds on which the challenge was declined were, that the America's Cup stands pre-eminently for speed and for the utmost skill in designing, constructing, managing, and handling the competing boats, and should therefore be sailed for by the fastest and most powerful vessels that can be produced; that no limitations or restrictions should be imposed upon the designer for the purposes of this contest other than those necessarily implied in the limits of water-line length expressed in the deed of gift; that especially should the competing vessels not be constructed under any rule of measurement designed, as is the present rule of the New York Yacht Club, to produce a vessel of a special or limited type; and that the challenge fails to conform to the deed of gift in giving no dimensions of the challenging vessel and in imposing new and special conditions upon the type, size, and power of the defending vessel. In declining the challenge on these grounds the New York Yacht Club is manifestly well within its rights as trustee of the America's Cup. If the challenge were to be accepted, it would have to be done under the mutual agreement clause of the deed of gift; but in this clause there seems to be ample authority for the club holding the trophy to accept any kind of a challenge that it pleases. The Club has based its refusal to accept the challenge, not on the letter of the deed of gift, but on its conception of its spirit. With this interpretation it is not for the layman to quarrel. We may, however, properly feel keen regret that it was not possible either for Sir Thomas Lipton to challenge again under conditions which the New York Yacht Club could accept, or for the New York Yacht Club to accept a challenge containing the conditions which Sir Thomas felt compelled to impose.

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We would like to see another contest for the America's Cup, especially with so good a sportsman as Sir Thomas Lipton. If, however, conditions have arisen through the progress of yacht designing and building which make it impossible for any yachtsman to challenge under the provisions of the deed of gift with any hope of success, and if the trustees of the cup feel that they cannot modify those provisions, we wish another cup might be presented for similar international contests under conditions which would produce a useful, seaworthy type of yacht.

❀

Wireless Telephones at Sea

The installation of wireless telephones on war-ships by the Navy Department, not to supersede but to supplement wireless telegraphy, is a most interesting experiment significant of the possibilities of combination which the appliances for the transmission of power, light, heat, and language offer in ways as yet barely suspected. Two battle-ships, the Connecticut and Virginia, have already been equipped with telephones, and it is understood that all the battle-ships which are to go to the Pacific in December will be fitted up in this way, if there is sufficient time. Wireless telephonic communications between two battle-ships have been heard distinctly at a distance of twenty-two miles. It was shown that ships equipped with the wireless telegraph, but not with the wireless telephone, could hear through ordinary telephone receivers what was said in the transmitter of telephones on other ships. Conversational tones were audible through the transmitter of the wireless telephone to operators on ships on which the ordinary telephone receiver was attached to the wireless telegraphic instrument. At a distance of eleven miles communications were so so distinctly heard that they were immediately reported back verbatim. On the Connecticut the experimenter placed a phonograph in front of his telephone transmitter and then played a number of musical compositions. At the conclusion of each piece the wireless telegraphic operators on the other ships, miles distant, telegraphed to the Connecticut the titles of pieces which had just been played on that boat. It is idle to comment on the marvelous character of achievements which make the inventions of the story-tellers in the Arabian Nights seem probable, and Jules Verne a matter-of-fact recorder of every-day achievements. The practical possibilities of these mysterious ways of communicating the voice and messages promise in the near future a practical reduction of the remaining perils of sea travel. When fogs can be penetrated in every direction by human voices, and the positions of ships accurately located, icebergs and derelicts will remain almost the only menaces of life and property on the high seas.

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Preventive Medicine

The cable reports the interesting inaugural addresses by the leaders of the medical profession at the opening, October 1, of the winter session of the medical schools connected with the London hospitals. The imperfect report furnished by the cable indicates a frank recognition by professional leaders of an important, if not radical, change which is taking place in medicine by the substitution of preventive for remedial measures. In times past the object of the doctor was to cure the sick. He was therefore called in only in cases of sickness, and his work was individualistic. We are coming to recognize that a more important work of the doctor is to prevent sickness. This must be done by counsels given to the community, by practices maintained by the community and enforced upon the individual, and therefore to that extent must be communal or socialistic. It is, for example, much more important to prevent such diseases as smallpox and yellow fever by ascertaining and removing the causes than it is to cure individuals who are attacked by smallpox or yellow fever. So, again, if the doctors are right in thinking that wise sanitary precautions will eventually almost extirpate tuberculosis, it is far more important to adopt and enforce those precautions than it is to allow tuberculosis to pursue its course unrestrained and pick out a

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few victims who are able to pay for their own salvation. Thus the work of the medical profession, as well as the work of the ministerial profession, is becoming less the salvation of the individual and more the salvation of society. The conclusion, attributed to Dr. Ewart, that it is inevitable that the profession should become increasingly the servant of the state, appears to us indisputably true. We are not so sure of the accuracy of his other statement that the growing success in reducing the prevalence of disease and the growth of specialism are necessarily contracting the field of general practice. It may well be that, as hygienic intelligence increases in the community, fewer patients will trust themselves to quack doctors and patent medicines, and more patients will seek in the very beginnings of physical disorder professional counsel in preventing it from becoming a serious disease. Nor is it at all impossible that the time may come when men who now have their regular lawyers, whose counsel they take on all important matters of business in order to prevent the danger of litigation, will also have salaried physicians, on whose counsel they will rely to keep their families in health, not merely to come in, in exigencies, to cure them when sick.

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A Conditional Gift

Readers of The Outlook will remember the gift of $1,000,000 made some time ago for the education of negroes in the South by Miss Anna T. Jeanes, of Philadelphia, which The Outlook has regarded as one of the most important benefactions for educational purposes that has been made of late years in this country. Miss Jeanes died in Philadelphia last week, and under her will a large amount of property has been left to Swarthmore College, one of the two well-known institutions conducted by Friends in the neighborhood of Philadelphia, under the condition that the College shall give up all participation in intercollegiate sports. The property bequeathed under these conditions comprises coal, oil, and mineral rights in the State of Pennsylvania, with a majority ownership in a very valuable Pennsylvania colliery. In case the College fails to accept the conditions laid down by Miss Jeanes, the will directs that the property shall be sold and the proceeds included in the assets of her estate. No authoritative statement has been made of the value of the property covered by this bequest, but it is said to approach $3,000,000. No action has been taken as yet by the College with reference to the acceptance or rejection of this bequest, nor has any statement been made by an official. There are certain things which no college could give up in exchange for an endowment or bequest. No college could consider, for instance, the acceptance of a gift of money or other property which should impose conditions on its freedom of teaching or its complete liberty of action in the management of its affairs and in the pursuit of its educational aims; but a college might very well deny itself certain privileges, amusements, or forms of sport in exchange for an immense addition to its resources for usefulness. The condition under which Miss Jeanes has made this great gift does not touch the matter of athletics in the College itself; it simply excludes the College from competition in intercollegiate contests. If Swarthmore accepts the gift, it will do so by adopting a self-denying ordinance in the beneficence of which a great many people profoundly believe. It is a mistake, however, for benefactors to accompany gifts with conditions of this kind. No man or woman can foresee the future; and no one ought to endeavor to tie up great properties for all time to come. Institutions of many kinds are already suffering too much in this country and in Europe from the weight of the dead hand.

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The Congress of Religious Liberals

The fourth International Congress of Religious Liberals, held at Boston September 22–27, was both in numbers and in spirit one of the most notable assemblies of this decade. It was also notable in this, that, though originally organized in 1900 by Unitarians, and continuing under their direction, it so attracted the sympathy and

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co-operation of many prominent men of other denominations as to have parted to a large degree with a distinctively denominational color. The long list of the honorary vice-presidents of the Boston meeting was quite undenominational. Fifty-seven religious bodies other than single churches sent delegates. Members of thirty-three separate church fellowships made addresses. Representatives of four distinct races and sixteen nationalities made it international. Of these 242 came from abroad, mostly from European lands, with a few from India, Japan, Australia, and New Zealand. With some sixteen hundred registered and fee-paying members of the Congress, the largest halls and churches could not contain the crowds, and overflow meetings were necessary. The dominant spirit was positive and constructive. Speaking from the President's chair, Dr. Samuel A. Eliot said: "The members of this Council obviously belong to the progressive wings of the different communions. They are people who hold it to be the task of each generation to interpret religion afresh in the light of growing knowledge and experience, and in the thought and speech of their own time," with a freedom leading on to "brotherhood, and unity, and honorable serviceableness" in the love of God and man. The inseparableness of faith and freedom which gave the keynote to the Congress was set forth in a noble address by Dr. Gordon, of the Old South Church. "Among the religious people of this country," said he, "faith in its profoundest meaning stands for the life of the soul in God as God is presented to men in Jesus Christ. . . . Our American Christianity is so far apostolic Christianity; it is the law of the spirit of life in Christ Jesus. . . . Our great theologians have been men of profound religious experience." From Edwards to Theodore Parker "all began with religion as life, and in the service of this life each built up the faith as a body of ideas. . . . We no longer ask about a scholar in theology, . . . Is he a follower of the tradition of the Church? but, Is he competent, eminent, sane, genuinely a person of the scientific spirit, working in the interest of a divine life in humanity, which he shares with all the wise and brave?" This interest in a divine life inspired the noble hymn by Mrs. Julia Ward Howe, sung at the opening meeting in Symphony Hall:

HYMN BY JULIA WARD HOWE

Hail! Mount of God! whereon with reverent feet
The messengers of many nations meet;
Diverse in feature, argument, and creed,
One in their errand, brothers in their need.

Not in unwisdom are the limits drawn
That give far lands opposing dusk and dawn;
One sun makes bright the all-pervading air;
One fostering spirit hovers everywhere.

So with one breath may fervent souls aspire;
With one high purpose wait the answering fire.
Be this the prayer that other prayer controls;
That light divine may visit human souls.

The worm that clothes the monarch spins no flaw;
The coral builder works by heavenly law;
Who would to conscience rear a temple pure
Must prove each stone and seal it, sound and sure.

Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome,
And in the Father's heart of hearts our home.

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The New Spirit The salient fact apparent at Boston was that the religious movement for freedom in theology, as in other sciences, having done its preliminary destructive work upon impediments, is turning away from criticism and controversy, and is intent on the invigoration of spiritual life by a profounder consciousness of God. The biennial sermon by Dr. Hunter, of Trinity Congregational Church, Glasgow, felicitous alike in thought and expression, struck this note by insistence on depth in religion as well as breadth, and in warning against the sterilizing of spiritual life by dry intellectualism. The same note was struck at the early morning communion, when Dr. Ames, of Boston, addressed a congregation that filled King's Chapel upon the words, "Jesus Christ, the same yes-

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terday, and to-day, and forever." Said this eminent Unitarian pastor: "Christ is for us the humanity of God with us, the divine in the human, and the living illustration in history of that belief in the union of the divine and the human which is our richest possession. . . . What name so represents for us all that for which we strive and aspire? . . . More and more our attention is called away from things that may be controverted to the things that abide forever." By such utterances from the separated wings of the Congregational body the Congress justified the interdenominational sympathy given it in advance, and seemed to bring into sight the ultimate reunion of the historic Puritan churches of New England. The philosophic address of Professor Pfleiderer, of Berlin, upon the evolution of the ideal truth of Christianity from its traditional forms, brought the Congress to a close in the Sanders Theater at Harvard with this note of reunion, anticipating the completion of the still unfinished Reformation in the reconciliation of the now hostile confessions through the constructive work of the spirit of Christian love. "I am here," said he, "not to hate with those who hate, but to love with those who love." Not to mention eminent Americans, a group of distinguished scholars and pastors, including such men as Professors Réville and Bonet-Maury, of Paris, Montet, of Geneva, Rade, of Marburg, Groenewegen, of Leyden, Masaryk, of Prague, Lindberg, of Sweden, exhibited the present conditions and the prospects of the struggle in Europe to liberate religion from ecclesiasticism and dogmatism. As symptomatic of the popular need of vital religion, the fact was cited that 70,000 suicides, 2,000 of them children, occur yearly in Europe. While the representatives of Continental Europe, India, and Japan were chiefly concerned with questions of theological and ecclesiastical freedom, the important sociological interests of religion for "honorable serviceableness" were discussed chiefly by British and American speakers in department meetings, three or four of which were going on simultaneously in different places during two afternoons. The point given in these to the mission of a really liberated, not merely liberalized, religion to the unprivileged multitudes was significantly emphasized by the popular enthusiasm which welcomed the arrival in Boston of General Booth, of the Salvation Army, a few hours after the Congress closed.

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The Roosevelt Policy

What is the Roosevelt policy? There ought to be no difficulty in answering that question, for Mr. Roosevelt deals not in political ambiguities; never uses vague words that have different meanings in different localities; is no Polonius to interpret the cloud as a camel, a weasel, or a whale, as he is bid. True or false, wise or foolish, his policies are definite. There lie before us the full reports of his last five speeches. No speech is the replica of any other. At Canton, September 30, he emphasizes the square deal; at Keokuk, October 1, agricultural development; at St. Louis, October 2, governmental regulation of the National highways; at Cairo, October 3, the need of a strong navy; at Memphis, October 4, the development of our waterways. Yet every speech reaffirms the fundamental principles in every other speech. There is reiteration without repetition. Not attempting to report these speeches in chronological order, we educe from them, often using Mr. Roosevelt's phraseology, the coherent and definite plan which may be called the Roosevelt policy.

We have secured religious, political, and educational democracy. We have yet to secure industrial democracy—that is, a measurably equal industrial opportunity for all. This is the next step in the evolution of a democratic nation. It demands self government, individual and social. Every man must have a master; if he is not his own master, then somebody else will be. Liberty must be ordered liberty; and ordered liberty demands equal justice to all and equal punishment of all illegal acts, whether committed by rich or poor. The rich lawbreaker is the more culpable of the two, for he cannot plead the excuse of poverty and want. It is said that the

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punishment of rich lawbreakers will disturb business. Eventually it will establish business prosperity on the only possible stable basis—public and private honesty. But were it otherwise, the prosecution will be continued and the lawbreakers punished. For National righteousness is more important than commercial welfare. It is said that the punishment of the guilty will entail suffering upon the innocent—as the bona-fide purchaser of railway stocks. This is to be regretted; but it affords no reason for staying the prosecution. If an unscrupulous man passes off counterfeit money upon innocent villagers, the circulation of the counterfeit money is stopped though the innocent holders suffer in consequence. Be the result what it may, crimes of fraud and cunning shall be punished as relentlessly as crimes of brutality and physical violence.

But punishment of lawbreakers is not of itself sufficient to secure industrial liberty. The great operations on which the industrial opportunity of every individual depends must be so regulated that they will subserve the public welfare. This is pre-eminently true of the National highways. These must be so conducted as to give just and equal opportunity to all, special privilege to none. This may and will prevent the amassing of enormous fortunes by the few, but it will promote a distributed wealth and a diffused prosperity among the many. For this purpose the National Government must assume the same supervision and control over the management of inter-State carriers that it now exercises over the National banks. If this requires amendments to the Constitution, the amendments must be made. But for this there is no apparent necessity. It only requires that the Constitution be interpreted as a living organism designed to meet the conditions of life, not of death; that is, as it has been interpreted by the Supreme Court from the beginning of our Nation's history. The Constitution is unchanged; but the conditions to which it is to be applied have radically changed. The power given by the Constitution to the Federal Government to control inter-State commerce gives control of the inter-State railways, which are the chief instruments of inter-State commerce, and these embody nearly four-fifths of the total mileage of the country. This power should be exercised over all corporations doing an inter-State business; but the necessity is urgent and immediate in the case of the railways. And this regulation should not be confined to the regulation of rates for the protection of the shippers; it should be extended to the issuing of stock for the protection of the investors, as is done in England and in Germany.

This control of the railways should be supplemented by the development of the great National waterways—specifically of the Columbia and Mississippi Rivers and their tributaries. The National Government should undertake this work, though the lands immediately adjacent and especially profiting by it should contribute to the expense. This work should be systematically and continuously carried forward in accordance with some carefully and well conceived National plan. The main streams should be improved to the highest practical degree of efficiency before improvements are attempted on the branches. Foresight has been lacking in the past; it must be employed in the future.

But the development of our waterways involves other important water problems. Water enough is flowing over Government dams, built to improve navigation, to produce many hundreds of thousands of horse-power. It is computed that the annual value of the unused water power in the United States exceeds the annual value of the products of all our mines. This unused water power should be utilized. The supervision and protection by the Government of our great forests is essential to the protection of our waterways, because the destruction of the forests on the higher levels impairs the waterways by subjecting them alternately to drought and to flood. Large tracts of land are idle which would be fertile under a properly planned system of irrigation, and this, again, is dependent upon forestry. Thus, waterways, water power, forestry, and irrigation are all interdependent, and all should be brought under the direction of the sovereign power of the

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Nation, acting with a coherent plan for the interests of all the people. A Waterways Commission has already been created by Congress to study this subject, and this winter will call at Washington a Conference to consider the whole subject of the conservation of the Nation's natural resources.

Closely connected with this preservation of water in its various uses for the Nation's benefit is agricultural development, involving the division of the land into small holdings, the encouragement of the cultivation of the soil by the owner of the soil, the elevation and ennobling of agriculture as a vocation by a broader agricultural education, and thus the protection of the country from that system of landlordism which has been the curse of Italy and of Ireland. The Federal Government should cooperate with the States to secure agricultural training in our secondary schools, which now put too great a premium on mere literary training, and therefore train away from the farm and the shop. The Government should part with its title to its lands only to the actual homemaker, not to the profit-maker who does not care to make a home; and for this reason it should modify the present land laws to adapt them to the conditions which exist in grazing countries where one hundred and sixty acres is inadequate for self-support, and to irrigated lands where forty acres may suffice. The fencing in of public lands for private grazing must be stopped, but the necessity which has occasioned it must be provided for. We must secure the rights and guard the interests of the small ranchmen who plow and pitch hay themselves. And we must provide public systems of irrigation and National protection of forests in order to protect the small landowner as well as to conserve the National wealth. The loss to the farmer from lack of forest preservation is in effect greater than all other land taxes combined; it is estimated that one billion tons in weight of the richest soil of the United States is annually washed into the rivers and carried into the sea.

So much as regards our domestic policy. But the Nation is under obligation not only to secure a fair opportunity for every citizen against fraud, force, and cunning at home, but also against assault from abroad. "*This Nation is now on terms of the most cordial good will with all other nations:*" a sentence which we here italicize, as it is the President's answer to the unscrupulous efforts of certain journals to create a commercial panic by creating the fear of war with Japan. But, in the President's opinion, the way to remain in cordial relations is to be strong enough to protect ourselves from all foreign aggression. Our good will must not be attributed to weakness. And we must remember that the Pacific is our coast as well as the Atlantic, and our coast should be made one from St. John on the northeast to Vancouver Island on the northwest. This unification of our coast line the completion of the Panama Canal will effect. Meanwhile our navy must be known on and must know both sides of the continent, and it must be kept adequate to defend the entire coast, not by being large enough to maintain a line of defense on both coasts, but by being strong enough to defend from attack by attacking. For in war "the best way to parry is to hit; and we can only hit by means of the navy."

The Roosevelt policy, then, may be summed up briefly as the development of industrial democracy, that is, equal rights and equal opportunities for all. And therefore:

Equal protection by law for all, and equal punishment of all lawbreakers.

Such governmental regulation of all public service corporations as will secure the just and equal service of all, with special privilege to none.

The development of the great waterways to supplement and to help control the railways.

The preservation for the people of what is not already expended of our National resources, including the land, the forests, the water power, and the sources of irrigation.

The promotion of agriculture by promoting small holdings, preventing land concentration, and encouraging agricultural education.

The unifying of our coast line by the Panama Canal.

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The maintenance of a navy adequate for National protection.

Reader! what do you think of these policies; which of them would you eliminate or modify if you were drafting a National policy yourself?

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Foreign Opinion

The New York Times' Saturday Review not long ago gave very frank expression to its disgust at the cheap and vulgar attack of the London Academy on American society and literature. It is a great misfortune that a journal of such honorable and scholarly antecedents as the Academy should have fallen into such disreputable hands, and that the capital of authority and respect which it had accumulated should be wasted by an editor whose personal record, suggested by the Saturday Review as frankly as regard for the decencies of life will permit, disqualifies him for exercising judgment on any matter involving moral sanity. If an attack so obviously malicious and undiscriminating was worth serious notice, the Saturday Review discharged a disagreeable duty with clean-cut effectiveness.

The Academy article, with its pleasant references to the "obscene putrescence" of American society, does not, however, express the opinion of any one more important than the writer, who is a negligible quantity in English journalism. There is, it is true, a little group of newspapers which still indulge from time to time in antiquated flings at things American, and it is to be noted that one of the most persistent vilifiers of this country is one of the most radical of English journals. As a rule, however, American affairs are treated by the English press with intelligence and breadth of view. Editorials on current questions in this country often appear in the London and provincial journals of such dispassionate temper and such grasp of principles and general conditions that it would be well if they were reprinted in this country. The discussion in English newspapers of the struggle to regulate railways and great business organizations which has engrossed the attention of the country during the last two years has been in most striking contrast to the violence and passion with which the real issues have been obscured by many American newspapers.

The sympathetic attitude towards America taken by the English people as a whole has been brought about by a better understanding of the organization of American society and the resources of the country. Fifteen years ago such a tremendous loss in the value of securities as that which took place last summer would have been accepted in England as indubitable evidence that this country was on the verge of ruin; in spite of the fact that foreign investors must have suffered heavily, there was nowhere any expression of doubt as to the substantial value of American properties. American business methods were for many years universally distrusted; then they were critically studied; now they are imitated. A London journal said last summer that so long as English enthusiasm for America had to find, from time to time, some channel of expression, it was matter for congratulation that in Mark Twain it had found a representative of the better things in American society!

Until very recently English and Continental criticism of our society has been worthless because it has been so grossly ignorant. Men of eminence as scholars and writers have spoken with the utmost assurance out of the most childlike ignorance. The events which followed the war with Spain threw a very humorous light on Continental opinion of American motives and purposes in that struggle, and Europe has not been so stupid as to shut its eyes to the absurd blunders of its attitude toward us during that struggle. One of the foremost scholars in Germany was held back with the utmost difficulty from publishing a "screed" on the situation so violent and so absurdly ill informed that it would have brought reproach on a great reputation. The story of American dealings with Spain, Cuba, and the Philippines has opened the eyes of the Continental peoples to the grotesque inaccuracy of their impres-

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sions of the temper and spirit of the American people.

It is astonishing that our friends across the sea think as well of us as they do when one considers the reports of American affairs published in English journals. From England we get full accounts of movements in politics, science, art, religion; from America the English get, as a rule, reports of commercial dishonesty, society scandals, eccentricities, and violations of good taste of every kind and degree. The picture of the United States presented to the English mind in newspaper reports is as distorted and out of perspective as a Chinese drawing of an imaginary landscape. Vulgarity, brazen indecency, hilarious self-advertising, universal disregard of the decencies of home and social life, noisy religion, cheap literature, free-and-easy educational methods, promiscuous bathing, free love, and a mad scramble for wealth are the characteristics of America as shown in the kaleidoscope of the English daily journal. Every offense against morals and manners is illumined by the limelight; and the real life of the country goes with very meager reporting. No society in the world could stand such grotesque and distorted representation.

The London Daily Telegraph is a journal of very wide circulation and often conspicuously fair in its editorial comments on American affairs; but its daily reports from this country read like a serio-comic history of the times. Last summer its readers were treated to column accounts of mob violence in the streets of New York; and the impression was produced, not so much by detailed statements as by exaggeration and lack of perspective, that the city was given over to bloodthirsty race hatred and cowardly assaults on innocent men. There was some disorder, undoubtedly, but it was dilated upon out of all relation to its magnitude. At a time when great questions were in the air and the continent was in the throes of a vast political and economic struggle, the readers of the Daily Telegraph were treated to long accounts of "feminine hybrids," of the free-love proclivities of an artist whose name nobody in England knew, of the prostration of Newport at the feet of a prince, and the hilarious mobbing of the same scion of royalty by a happy crowd at Coney Island. These are interesting matters, no doubt, for minor news items, but to spread them on a great canvas was a reflection on the intelligence of English readers. At this very time it was incidentally mentioned in the reports in the London journals from Marienbad that the King was much annoyed by crowds of curious spectators thronging the streets through which he passed on his way to the springs!

It is surprising that the English know so much about us when so many of the correspondents of the journals they read know so little and furnish them with such a vast amount of misinformation.

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Certainties in Religion

Are there any certainties in religion? The sectarian strifes in the Christian Church have produced a not unreasonable impression that there are none. When, says the skeptic, Christians can agree among themselves as to what they believe, it will be time enough for me to consider the grounds and the value of their belief. But when the Congregational pastor proclaims on one corner as a saving truth what the Roman Catholic priest on the opposite corner denounces as a damnable heresy, when the Unitarian preacher scoffs at as intolerant bigotry dogmas which the Calvinist affirms as fundamental truth, when the Anglican Catholic emphasizes loyalty to a particular Church and the Quaker proclaims undying hostility to all forms of ecclesiasticism, the common man has no choice but to shut the door on all this profitless wrangling and devote his attention to practical affairs concerning which something can be known.

There is some justification for this attitude of the skeptic. If the Christians really disbelieved, each the other's creed, the skeptic could hardly be condemned for doubting all of them. If the astronomical experts were evenly divided on the question whether the earth goes round the sun or the sun goes round the earth, non-experts might be excused from forming any definite opinion on the

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question, as they are now excused from attempting to decide whether the planet Mars is inhabited or not. But in fact there are certain fundamental religious truths on which all Christian believers, Protestant and Roman Catholic, Calvinist and Liberal, churchly and non-churchly, are agreed. There are some fundamental religious convictions which are as surely believed by all Christians as the attraction of gravitation is by all physicists. And into this common inheritance of truth the Christian Church has entered by a progress which has been very slow and sometimes accompanied by long delays, but never by retrogression.

In the first century of the Christian era the great majority of mankind were both polytheists and idolaters; that is, they believed that different phenomena had different causes, and that the beings who caused these phenomena were finite beings like themselves, capable of being presented to the eye by symbols if not by actual portraits. Both these beliefs in a world as complex and contradictory as ours were quite natural. There was one peculiar people—the Hebrews—who denied both these assumptions, who affirmed that there was but one great Cause of all phenomena, that this Cause was an intelligent Being, who could only be spiritually interpreted through his likeness to the spirit of man, and that he was too great to be interpreted by either physical symbols or metaphysical definitions. There was no symbol of him in their temples; there was no definition of him in their religious books.

This faith in the unity and the indefinableness of God has rooted out the old polytheistic and idolatrous conceptions. The process has been very slow, but it has been very effective. In no Christian church is God represented by a symbol. In a few books of theology there is still some attempt to represent him by a metaphysical definition, but these attempts are relegated to the schools of theology. That there is one infinite and eternal Creator and Ruler of the universe, not many conflicting rulers, and that he transcends alike all physical symbols and all metaphysical definitions, is the universal belief of the Christian world. It is equally Catholic and Protestant, Orthodox and Liberal, priestly and laic. If the skeptic is really ready to consider any articles of faith upon which all Christians are agreed, here is one article ready for his consideration. Is he really ready to accept this universal belief of all Christians of every school in one wise and beneficent Ruler of the universe, and to conform his life loyally to this Ruler's wise and beneficent laws?

In the first century Jesus of Nazareth was to the great majority of mankind wholly unknown; and the great majority of those to whom he was known regarded him either with pitying contempt as a fanatic or with indignant aversion as an impostor. Now throughout what we generally call the civilized world he is looked upon almost universally with feelings which vary from a supreme respect to a divine veneration. Catholic and Protestant, Orthodox and Liberal, Anglican and Quaker, agree in looking upon him as the supremest embodiment in human history of all in man that is most worthy of imitation, and of all in the invisible Ruler of the universe that is most worthy of reverence. It is true that when they attempt to define him, and particularly when they attempt to explain his relations to the invisible Ruler of the universe, they differ widely. These differences are material. But they are not so material as their agreement. The great, the overwhelming majority of Christians agree in regarding Jesus Christ as the personification in a human life of a God who transcends all our conceptions of personality. But those to whom he is not a Divinity, but only a Humanity, vie with their orthodox contemporaries in the honor which they pay to his name. Ernest Renan bows before him as a true Son of God; and John Stuart Mill holds him to be the supremest standard of life and character known to the sons of men. If, then, the skeptic is really ready to give candid consideration to the claims of any article of belief upon which Christians are agreed, here is one for him to weigh well. Is he ready to make the character of Christ the object of his reverence, and the life of Christ the standard by which to measure his own character and conduct? If

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not, this cannot be because of any division of Christians upon this subject. Whatever may be said of the inconsistencies of their practice, they are not divided in their opinions.

All Christian believers agree also in regarding the teachings of Jesus Christ as affording wise and beneficent principles for the guidance of daily conduct. It is true that few Christians courageously and consistently test their lives by these principles; true, also, that occasionally some literalist will give to some paradox of Jesus Christ a literal interpretation and then criticise it because it is impracticable. But, with few and minor exceptions, the moral teaching of the Christian Church is Christian teaching. Not to push one's way to the front with aggressive ambition, not to sacrifice one's life to the acquisition of things, not to avenge insults and to leave even serious injuries to be corrected and punished by society rather than by personal vengeance, to make doing to others as one would wish to be done by the rule of social and business intercourse, to dare opprobrium and persecution in defending the right, to help the unfortunate, sympathize with the sorrowing, show mercy to the wrong-doer—these and kindred principles of action are inculcated in all Christian literature and by all Christian churches, and are recognized, though unhappily not conformed to, by all Christian disciples. If the skeptic is really ready to consider any article of faith upon which all Christians are agreed, this Christian standard of morality is such an article. Is he really ready to ponder it well, and, if it seems to him just and right, to make it the standard for his own life?

If any reader of this article thinks that we exaggerate the unity of the Christian Church, he can test the question by a simple experiment. Cut out for four successive weeks from Monday morning's paper its reports of sermons preached the Sunday before. Cut out from the introduction to these reports all references to the preacher or his Church. Then hand the dozen or twenty sermons to a non-theological companion and ask him to designate the denomination of the respective preachers. Some Catholic sermon—Anglican or Romanist—may be disclosed by the preacher's references to the authority of the Church, some Unitarian sermon by its pungent criticism of the orthodox faith; but, with a few such minor exceptions, we venture to prophesy that his companion will hardly be able to make even a shrewd guess as to the denominational origin of the several discourses. Christian teachers are in all essential doctrines as well agreed as the scientists, and better agreed than either the doctors or the statesmen. Christian teachers are as well agreed upon the unity and spirituality of God as are physicists upon the attraction of gravitation; and they are better agreed upon the ethical principles which should govern our social conduct than are the politicians upon the political principles which should govern our political conduct. If differences between the denominations is a good reason for inaction in religion, then the differences between the schools in medicine is a good reason for never calling a doctor, and the differences between political leaders is a good reason for taking no part in the politics of one's country.

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The Spectator

It happened, not so very long ago, that the Spectator was one of a group sitting within sound of Niagara Falls in the evening of a busy day, when the conversation fell upon the Spanish War and the part which President McKinley had in transforming the United States from a self-contained group of commonwealths into a nation provided with colonies and a so-called imperial policy. There was difference of opinion, of course, as to the advantage of our taking and holding the Philippines. A Congressman from the South averred that if it were possible to exchange our title to the islands for a yellow dog and then to shoot the dog, the whole Nation would have cause for gratitude. Another Congressman from the Empire State was as firm an imperialist as Edward Atkinson ever accused any one of being in the days when the Boston reformers were excited about the ruling of dependent

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races. A number of stories about the President were told, all worth retelling, and the hour was growing late when some one asked General Francis V. Greene, who was in the circle, to tell how he entered the walled city of Manila at the head of his troops on the 13th of August, 1898. His story was so interesting that, in spite of his modest protest, the Spectator is moved to repeat it for the benefit of Outlook readers.

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It will be remembered by those of careful memory that General Greene was in command of the second expedition which sailed for Manila after Dewey's guns had destroyed the Spanish fleet, and that, under General Merritt, he had been for some weeks engaged in a series of more or less effective skirmishes with the Spanish troops outside the walls of Manila. At last came the order to enter the city, and General Greene and General MacArthur were placed in charge respectively of the left and right wings of the little American army, while General Merritt remained on shipboard until the entry was accomplished. There were two brigades, five thousand men in all, in General Greene's command, with a Nebraska regiment holding the right of line. As they marched toward the city a white flag appeared on the fort which dominated the gate, while some thousands of Spanish troops, fully armed, occupied the walls. A scattering rifle fire came from the woods on the right, and soldiers and officers were of course under some stress of excitement. A messenger appeared through the sally-port asking General Greene to enter and help to adjust some question relative to the surrender, which he did, and returned to the head of his troops. By that time the firing from the woods had ceased, and a body of well-armed Filipino soldiers, all in white, had emerged and occupied the road over which our troops must march to achieve the occupation. It looked as though the firing had come from them, though they were nominally our allies, but it could not be proved, and has not been proved to this day. Mounting his horse, General Greene rode up to the Filipino commander and asked him courteously to move his troops out of the road. He replied in the Spanish equivalent for the American phrase, "Where do we come in?" and maintained his ground.

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The situation was an ugly one. It seemed clear that the blockade of the road was intentional, and that to enter the city with our troops hoping for freedom to loot its wealth was the end in view of the Filipinos. The Spanish troops on and near the walls were fully five thousand in number. There were perhaps two thousand Filipinos, and the five thousand Americans were closely massed, so that within the space of a quarter of a mile there were three bodies of soldiers numbering twelve thousand or more. A single shot, said General Greene, might have precipitated a fight which in five minutes would cost more lives than the entire war up to that date.

❀

For a moment General Greene was puzzled. Then he remembered how he had often seen a platoon of policemen sweep by sheer mass an unruly mob out of the street, and he determined to use his Nebraska regiment, nearly every man of which was six feet tall and burly in proportion, to clear the road of the little but perplexing Filipinos. He spoke to the colonel, and the orders followed: "On right into line, march! Port arms!" The leading company wheeled to the right. The Filipinos were swept back into the gutter. The second company repeated the maneuver, and shortly the whole regiment lined the roadway like a wall, with the little brown brothers behind it looking up with puzzled consternation at the towering soldiers of Uncle Sam, while the other regiments, led by General Greene, marched past and entered the walled city without firing a shot, greatly to the amusement of the Spanish troops upon the ramparts.

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A week later orders came from Washington calling General Greene home. No reason was given for the order, but as a promotion to the rank of Major-

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General arrived almost simultaneously, there was no apprehension that the recall contained any suggestion of reproof. The return trip was made in a transport on which the General and his staff were practically the only passengers, and the time was occupied in study of Spanish books relating to the islands and in preparing a careful memorandum of some sixty typewritten pages for presentation to President McKinley. Besides the longer memorandum, General Greene set forth briefly in his own hand a confidential statement of his conviction as to the right settlement of the question as to what disposition should be made of the Philippines. This memorandum acquires peculiar interest from the events that followed, and it would give the Spectator peculiar pleasure if it were possible to reproduce the document itself. It was, however, handed to President McKinley, together with the longer official statement, and when General Greene asked for its return some time later, as something that it would be of special interest for his children to keep, the President told him that he had retained it in his pocket for a month or more, but that it had finally been lost or mislaid.

❀

The substance of the confidential memorandum, as General Greene stated it, was that there were five courses open for us in settling the disposition of the Philippines. First, to hand them back to Spain, which meant civil war; second, to leave them under native control, which meant anarchy; third, to transfer them to Japan or some other Power, which would be a disgrace to the American flag; fourth, to leave the control in the hands of a concert of the Powers, which was impracticable; and, fifth, to retain them all under the American flag, which was both right and practicable. When President McKinley had read the documents, he said to General Greene that he was greatly interested, and wished to see him the next day. He said that his instructions for the guidance of our Commissioners at Paris were to retain Manila and enough of the island of Luzon to afford a naval station, leaving the remainder to Spain. He added that, after reading the memorandum, he had forwarded a copy to Paris, and wished to consider the matter further. He was about to make a Western tour, he said, and would decide whether to modify his instructions on his return.

❀

The tour of the President through the West followed, and those who remember the speeches then made will recall that they were progressively in favor of retaining the Philippines, a proposition which met with great popular approval, and which shortly thereafter was announced to the world by the action of the Paris Commissioners.

❀

The Spectator confesses to a great fancy for observing history as she is made, and the next best thing to seeing events in the making is to hear of them from the men who brought them about. It is one of the compensations of being an anonymous spectator that it affords opportunity to listen, more or less unobserved, while battles are fought over again, and the human side of men and women reveals itself in record and reminiscence.

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THE CONSERVATION OF NATURAL RESOURCES

BY GIFFORD PINCHOT

Chief of the Forest Service of the United States

THE most prosperous nation of to-day is the United States. Our unexampled wealth and well-being are directly due to the superb natural resources of our country, and to the use which has been made of them by our citizens, both in the present and in the past. We are prosperous because our forefathers bequeathed to us a land of marvelous resources still unexhausted. Shall we conserve those resources, and in our turn transmit them, still unexhausted, to our descendants? Unless we do, those who come after us will have to pay the price of misery, degradation, and failure for the progress and prosperity of our day. When the natural resources of any nation become exhausted, disaster and decay in every department of national life follow as a matter of course. Therefore the conservation of natural resources is the basis, and the only permanent basis, of national success. There are other conditions, but this one lies at the foundation.

Perhaps the most striking characteristic of the American people is their superb practical optimism; that marvelous hopefulness which keeps the individual efficiently at work. This hopefulness of the American is, however, as short-sighted as it is intense. As a rule, it does not look ahead beyond the next decade or score of years, and fails wholly to reckon with the real future of the Nation. I do not think I have ever heard a forecast of the growth of our population that extended beyond a total of two hundred millions, and that only as a distant and shadowy goal. The point of view which this fact illustrates is neither true nor far-sighted. We shall reach a population of two hundred millions in the very near future, as time is counted in the lives of nations, and there is nothing more certain than that this country of ours will some day support double, or triple, or five times that number of prosperous people if only we can bring ourselves so to handle our natural resources in the present as not to lay an embargo on the prosperous growth of the future. We, the American people, have come into the possession of nearly four million square miles of the richest portion of the earth. It is ours to use and conserve for ourselves and our descendants, or to destroy. The fundamental question which confronts us is, What shall we do with it?

That question cannot be answered without first considering the condition of our natural resources and what is being done with them to-day. As a people, we have been in the habit of declaring certain of our resources to be inexhaustible. To no other resource more frequently than coal has this stupidly false adjective been applied. Yet our coal supplies are so far from being inexhaustible that if the increasing rate of consumption shown by the figures of the last seventy-five years continues to prevail (and there is every reason to believe that it will grow rather than lessen), our supplies of anthracite coal will last but fifty years and of bituminous coal but a little over one hundred years. From the point of view of National life, this means the exhaustion of one of the most important factors in our civilization within the immediate future. Not a few coal fields have already been exhausted, as in portions of Iowa and Missouri. Yet, in the face of these known facts, we continue to treat our coal as though there could never be an end of it. The established coal-mining practice at the present date does not take out more than one-half the coal, leaving the less easily mined or lower grade material to be made permanently inaccessible by the caving in of the abandoned workings. The loss to the Nation from this form of waste is prodigious and inexcusable.

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The waste in use is not less appalling. But five per cent of the potential power residing in the coal actually mined is saved and used. For example, only about five per cent of the power of the one hundred and fifty million tons annually burned on the railways of the United States is actually used in traction; ninety-five per cent is expended unproductively or is lost. In the best incandescent electric lighting plants but one-fifth of one per cent of the potential value of the coal is converted into light.

Many oil and gas fields, as in Pennsylvania, West Virginia, and the Mississippi Valley, have already failed, yet vast amounts of gas continue to be poured into the air and great quantities of oil into the streams. Cases are known in which vast amounts of oil are systematically burned in order to be rid of it.

The prodigal squandering of our mineral fuels proceeds unchecked in face of the fact that such resources as these, once used or wasted, can never be replaced. If waste like this were not chiefly thoughtless, it might well be characterized as the deliberate destruction of the Nation's future.

Many fields of iron ore have already been exhausted, and in still more, as in the coal mines, only the higher grades have been taken from the mines, leaving the least valuable beds to be exploited at increased cost or not at all. Similar waste in the case of other minerals is less serious only because they are less indispensable to our civilization than coal and iron. Mention should be made of the annual loss of millions of dollars worth of by-products from coke, blast, and other furnaces, now thrown into the air, often not merely without benefit but to the serious injury of the community. In other countries these by-products are saved and used.

We are in the habit of speaking of the solid earth and the eternal hills as though they, at least, were free from the vicissitudes of time and certain to furnish perpetual support for prosperous human life. This conclusion is as false as the term "inexhaustible" applied to other natural resources. The waste of soil is among the most dangerous of all wastes now in progress in the United States. In 1896 Professor Shaler, than whom no one has spoken with greater authority on this subject, estimated that in the upland regions of the States south of Pennsylvania three thousand square miles of soil had been destroyed as the result of forest denudation, and that the destruction was then proceeding at the rate of one hundred square miles of fertile soil per year. No seeing man can travel through the United States without being struck with the enormous and unnecessary loss of fertility by easily preventable soil wash. The soil so lost, as in the case of many other wastes, becomes itself a source of damage and expense, and must be removed from the channels of our navigable streams at an enormous annual cost. The Mississippi River alone is estimated to transport yearly four hundred million tons of sediment, or about twice the amount of material to be excavated from the Panama Canal. This material is the most fertile portion of our richest fields, transformed from a blessing to a curse by unrestricted erosion.

The destruction of forage plants by overgrazing has resulted, in the opinion of men most capable of judging, in reducing the grazing value of the public lands by one-half. This enormous loss of forage, serious though it be in itself, is not the only result of wrong methods of pasturage. The destruction of forage plants is accompanied by loss of surface soil through erosion; by forest destruction; by corresponding deterioration in the water supply; and by a serious decrease in the quality and weight of animals grown on overgrazed lands. These sources of loss from failure to conserve the range are felt to-day. They are accompanied by the certainty of a future loss not less important, for range lands once badly overgrazed can be restored to their former value but slowly or not at all. The obvious and certain remedy is for the Government to hold and control the public range until it can pass into the hands of settlers who will make their homes upon it. As methods of agriculture improve and new dry-land crops are introduced, vast areas once considered unavailable for cultivation

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are being made into prosperous homes, and this movement has only begun.

The single object of the public land system of the United States, as President Roosevelt has repeatedly declared, is the making and maintenance of prosperous homes. That object cannot be achieved unless such of the public lands as are suitable for settlement are conserved for the actual home-maker. Such lands should pass from the possession of the Government directly, and only into the hands of the settler who lives on the land. Of all forms of conservation there is none more important than that of holding the public lands for the actual home-maker.

It is a notorious fact that the public land laws have been deflected from their beneficent original purpose of home-making by lax administration, short-sighted departmental decisions, and the growth of an unhealthy public sentiment in portions of the West. Great areas of the public domain have passed into the hands, not of the home-maker, but of large individual owners whose object is always the making of profit and seldom the making of homes. It is sometimes urged that enlightened self-interest will lead the men who have acquired large holdings of public lands to put them to their most productive use, and it is said with truth that this best use is the tillage of small areas by small owners. Unfortunately, the facts and this theory disagree. Even the most cursory examination of large holdings throughout the West will refute the contention that the intelligent self-interest of large owners results promptly and directly in the making of homes. Few passions of the human mind are stronger than land hunger, and the large holder clings to his land until circumstances make it actually impossible for him to hold it any longer. Large holdings result in sheep or cattle ranges, in huge ranches, in great areas held for speculative rise in price, and not in homes. Unless the American homestead system of small freeholders is to be replaced by a foreign system of tenantry, there are few things of more importance to the West than to see to it that the public lands pass directly into the hands of the actual settler instead of into the hands of the man who, if he can, will force the settler to pay him the unearned profit of the land speculator, or will hold him in economic and political dependence as a tenant. If we are to have homes on the public lands, they must be conserved for the men who make homes.

The lowest estimate reached by the Forest Service of the timber now standing in the United States is 1,400 billion feet, board measure; the highest, 2,000 billion. The present annual consumption is approximately 100 billion feet, while the annual growth is but a third of the consumption, or from 30 to 40 billion feet. If we accept the larger estimate of the standing timber, 2,000 billion feet, and the larger estimate of the annual growth, 40 billion feet, and apply the present rate of consumption, the result shows a probable duration of our supplies of timber of not more than thirty-three years.

Estimates of this kind are almost inevitably misleading. For example, it is certain that the rate of consumption of timber will increase enormously in the future, as it has in the past, so long as supplies remain to draw upon. Exact knowledge of many other factors is needed before closely accurate results can be obtained. The figures cited are, however, sufficiently reliable to make it certain that the United States has already crossed the verge of a timber famine so severe that its blighting effects will be felt in every household in the land. The rise in the price of lumber which marks the opening of the present century is the beginning of a vastly greater and more rapid rise which is to come. We must necessarily begin to suffer from the scarcity of timber long before our supplies are completely exhausted. It is well to remember that there is no foreign source from which we can draw cheap and abundant supplies of timber to meet a demand per capita so large as to be without parallel in the world, and that the suffering which will result from the progressive failure of our timber was but faintly foreshadowed by the recent temporary scarcity of coal.

What will happen when the forests fail? In the first place, the business of

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lumbering will disappear. It is now the fourth greatest industry in the United States. All forms of building industries will suffer with it, and the occupants of houses, offices, and stores must pay the added cost. Mining will become vastly more expensive; and with the rise in the cost of mining there must follow a corresponding rise in the price of coal, iron, and other minerals. The railways, which have as yet failed entirely to develop a satisfactory substitute for the wooden tie (and must, in the opinion of their best engineers, continue to fail), will be profoundly affected, and the cost of transportation will suffer a corresponding increase. Water power for lighting, manufacturing, and transportation, and the movement of freight and passengers by inland waterways, will be affected still more directly than the steam railways. The cultivation of the soil, with or without irrigation, will be hampered by the increased cost of agricultural tools, fencing, and the wood needed for other purposes about a farm. Irrigated agriculture will suffer most of all, for the destruction of the forests means the loss of the waters as surely as night follows day. With the rise in the cost of producing food, the cost of food itself will rise. Commerce in general will necessarily be affected by the difficulties of the primary industries upon which it depends. In a word, when the forests fail, the daily life of the average citizen will inevitably feel the pinch on every side. And the forests have already begun to fail, as the direct result of the suicidal policy of forest destruction which the people of the United States have allowed themselves to pursue.

It is true that about twenty per cent of the less valuable timber land in the United States remains in the possession of the people in the National Forests, and that it is being cared for and conserved to supply the needs of the present and to mitigate the suffering of the near future. But it needs no argument to prove that this comparatively small area will be insufficient to meet the demand which is now exhausting an area four times as great, or to prevent the suffering I have described. Measures of greater vigor are imperatively required.

The conception that water is, on the whole, the most important natural resource has gained firm hold in the irrigated West, and is making rapid progress in the humid East. Water, not land, is the primary value in this Western country, and its conservation and use to irrigate land is the first condition of prosperity. The use of our streams for irrigation and for domestic and manufacturing uses is comparatively well developed. Their use for power is less developed, while their use for transportation has only begun. The conservation of the inland waterways of the United States for these great purposes constitutes, perhaps, the greatest single task which now confronts the Nation. The maintenance and increase of agriculture, the supply of clear water for domestic and manufacturing use, the development of electrical power, transportation, and lighting, and the creation of a system of inland transportation by water whereby to regulate freight rates by rail and to move the bulkier commodities cheaply from place to place, is a task upon whose successful accomplishment the future of the Nation depends in a peculiar degree. This is the problem to which the Inland Waterways Commission, recently appointed by President Roosevelt, has begun to address itself.

We are accustomed, and rightly accustomed, to take pride in the vigorous and healthful growth of the United States, and in its vast promise for the future. Yet we are making no preparation to realize what we so easily and glibly foresee and predict. The vast possibilities of our great future will become realities only if we make ourselves, in a sense, responsible for that future. The planned and orderly development and conservation of our natural resources is the first duty of the United States. It is the only form of insurance that will certainly protect us against disasters that lack of foresight has repeatedly brought down on nations since passed away.

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JAPANESE STUDENTS IN AMERICA

BY YAMATO ICHIHASHI

IF I am asked why we come to America, my answer is very simple. We come to America because we are told that America is the land of opportunity, a mighty nation, where those who seek can find and those who strive have a chance to win. We do not expect to find dollars lying around in the streets; nor do we expect that diplomas will be signed and given out before the entrance examinations are passed. We expect to work, and work hard. But we believe there is something here to work for. Something we want, and are willing to work and work hard for.

We have various wants to satisfy, and come pursuing various aims. I can speak only of one class of men, the students. Why do they come, and what do they seek? What do they take away, and what do they give in exchange?

We come for technical training. We specialize in the subject that each man feels he is best fitted to handle. There are students of English. For dead languages we care little. For German, French, and other modern languages we go where the language is spoken. For Medicine and Philosophy we go to Germany. We go there for Law, too, as our present laws are mainly derived from German laws. To study International Law, however, and American Constitutional Law, the Japanese come here to America. We have also in America students specializing in History and Natural Sciences. Many are pursuing the engineering courses, particularly electrical engineering, for America is the home of electricity. A large group of students are devoting themselves to the study of economics and political science. We believe that Japan has to face the same economic and political problems that America has met in the course of her progress. Labor problems of all kinds are inevitable as our industry develops and with the adoption of the Western industrial methods. Students of economics wish to learn, from actual experiences of America, of the causes and effects of strikes and lockouts, and the practical operation of the remedies suggested. Corporations, trusts, railways, monetary systems, and banking demand their attention.

As this brief outline of the studies specialized in plainly indicates, we are here for practical education—education to make us efficient and useful in practical life. There is an intrinsic value in each of the studies chosen. But technical knowledge is not all we gain in America. Far from it. Mere technical knowledge cannot make a man a man nor a nation a nation in the true sense of the word. The students realize this. We seek and find something more valuable in American civilization than mere arts and sciences. We are daily thrown in contact with men of character. We feel the influence of a nearer approach to the great men of America. To us President Roosevelt, Dr. Jordan, Governor Folk, Judge Jerome, or Francis Heney is an inspiration. The man from the Orient has discovered in America opportunity for character-building.

Furthermore, our universities are modeled, somewhat after the German universities, to produce scholars, theorists. Our American-educated men are demanded at home as practical men, men who can do the work assigned them, and do it not as mere theorists. Men well versed in social etiquette, men of scholarship, are necessary; but men of efficiency and character are of greater value. They are useful in the true sense of the word. America has already sent back to Japan graduates who have become eminent and trustworthy in their chosen fields. Harvard gave us Barons Komura and Kaneko. Mr. Hatoyama, the ex-President of Waseda University, is from Yale. Professor Mitsukuri, the zoölogist, is from Johns Hopkins. Dr. Joe Niijima was from an American theological college. Admiral Ito, the hero of the Japan-China War, and Vice-Admiral Uriu, of the late war, are both graduates of Annapolis. Uriu's wife and Oyama's

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wife are both Vassar girls. The English department of our Peeresses' school has been under the charge of another Vassar girl. Ume Tsuda exerts a vast influence over the intellectual and spiritual life of Japan. Thousands of true, pure-hearted, high-minded young women acknowledge through her a debt of gratitude to Vassar and American Christianity. Perhaps if it were the custom in Japan for the better class of young women to appear in public life, critics might modify their statements somewhat as to the morality of Japanese women.

"Yes," some one says, "that is just the way with the Japs. They come over to get what they want, and then go back to Japan. They make no contribution to American civilization."

Perhaps they have had no silent influence for good during their long, weary years of earnest, faithful study. Then, after Commencement, it is high time they went back. No one seems anxious to have even the students remain in America. Of course we go back to Japan. There we are citizens; here we are refused citizenship. How could anyone expect us to make any permanent contribution as long as naturalization is denied! Would a reasonable man expect the Japanese laborers to terrace the mountain sides lying waste on the Pacific slope and make permanent homes while race prejudice triumphs? Possibly, by turning to account these despised lands, they could help California to hold her own in the milk and cheese trade in Oriental markets. Possibly, too, the students educated in America could, in time, be able to make direct contributions to the intellectual development of this country, were circumstances different. As it is, however, the majority have returned to Japan, it is admitted, and we have taken with us, to be sure, what we came to obtain. But is America any the poorer?

Indeed not. We have been no beggars. We have paid our way honestly and left as much knowledge as we found, and the lives we have admired are as true and as noble as they would have been had they not set us an example. The Jap wishes to pay for all he gets in this country. Even the workmen (without quibble) have given a full value in exchange for every cent received. Unfortunately, sometimes they have given more. America has lost nothing educationally or industrially by their sojourn here.

So far, when the Jap has gone back to the Orient, he has gone back the faithful friend of the United States. That counts for a good deal, too, sometimes, to both countries, for the industrial and commercial interest of each and peace. When the late action of the Education Board of San Francisco was taken, note the attitude of Japan. Our children were suffering mentally because they were degraded in the eyes of other children, yet the excitement in Japan was held down and the Government quietly looked for a peaceful solution. Why? Because our Government is in the hands of Japanese educated in America, men who love America, and who are ever on the alert to prevent trouble between this country and Japan.

The fruit of our American education does not confine itself within the boundaries of the small island empire. To-day Japan is recognized as a world power and as the foremost of the Oriental countries. With honor comes responsibility. We are far better acquainted than the other Orientals with the civilization of the West. And also we know what the Orientals are seeking and what they need. Thousands of Chinese, Koreans, and Siamese are now studying in different schools of Japan. Many young men from Hindustan, even, come to our colleges. Here we introduce to them, as best we can, the civilization of the West, and help the Orientals to select from it the good elements and apply them in the working out of their national life.

We may not have as vast a store of intellectual treasure to give the West as the West has given us. But we have gems of thought locked up in our difficult alphabet. Lafcadio Hearn found this true, and Sir Edwin Arnold. We are grateful to each of the two, and to others, for unlocking some of our ancient treasures and giving them out to the world. To their translations we will add others, one by one, as we are able. Some day the experiences we are gaining now in America may serve the world. The

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Americans in charge of constructing the new Philippine government have already done us the honor of studying our working systems and adopting some parts. For this honor we are grateful. Our educators and scientists, too, are now quoted. The people of the West understand us better since we have been among them.

It is the mission of Japan to bring the East and West into harmony. The task that has fallen to us is great and difficult. But we dare not shrink from it. If we do the work faithfully, the East and the West will understand each other better. Mutual confidence will be established, and peace in the future assured.

FINLAND'S PRESENT PROBLEMS

AN INTERVIEW WITH SENATOR MECHELIN

BY H. MONTAGUE DONNER

THE first impression one receives on meeting the man who is now steering the Finnish ship of state through the troublous waters of political intrigue is that of a dominating personality whose will imposes itself almost of necessity upon those around him, but without undue friction or harshness. So it seemed to me when I was first introduced to Leo Mechelin by my uncle, Senator Otto Donner, in one of the committee-rooms of the Senate house in Helsingfors, for a few minutes' informal chat.

This first impression was strongly confirmed when I called by appointment to-day at Senator Mechelin's apartments facing the beautiful Esplanade that runs through the heart of the city from the harbor to the Swedish theater. I had long been familiar through photographs with the features of the head of Finland's present Ministry, and was prepared for the high, intellectual forehead and penetrating eye of the man who has for years been the bugbear of St. Petersburg reactionary circles. But these same photographs gave rather the impression of a person of ordinary, if not slender, proportions, whereas the Senator's figure is somewhat massive, as well as unusually tall, and contributes appreciably to the total effect of an imposing personal force.

After a few preliminary observations on the general situation, during which my host made himself comfortable in the corner of a sofa, as if to take up an impregnable position from which to withstand any bombardment of questions, however heavy, I broached the subject of the 20,000,000 Finnish marks ($4,000,000—the sum demanded by the St. Petersburg Government as Finland's contribution towards the Imperial Exchequer), as being that of most vital importance, and, as such, the one in which other nations take most interest. I asked Senator Mechelin whether it would be overstepping the bounds of propriety to inquire as to what the Government's views were on this momentous topic.

"If I may not speak for all the members of the Government, I can at least for myself," was the reply with very little hesitation, "when I say that the wisest course for Finland to pursue, under all the circumstances, is to consent to the payment of the sum. Whether the country actually in 1905 gave it to be understood or not that the payment would be made is something that has been argued *ad nauseam*, till it has become of merely academic interest; the one fact that stands out above all else as of primary significance is that the Czar believes in an implied, if not an expressed, promise, and it is not in the power of any one to disabuse him of that belief. The whole difficulty arises from the fact that the Diet of 1905 had not the time, when the sudden order for its dissolution came, to give full consideration to the Imperial proposal for a yearly contribution for the three years, 1905 to 1907, or to

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arrange for the budget changes that would be necessary, and therefore ratified the proposed payment only as far as the first year was concerned. It must be remembered, moreover, that there was at the time no expression, on the part of the people's representatives, of objections to the proposal on constitutional grounds, such as have since been put forward. Finland's rooted fundamental objection then, as now, was to the principle of Finns serving in the Russian army—on that issue the whole country was aroused, every town, every village, every home. It was a burden too grievous to be borne, and when the Czar's Government finally gave way on that point that terrible burden was removed, and every one felt that a great victory had been gained, nor did the price of that victory then seem too great to pay. It is idle, therefore, to claim, as the Socialist orators now do, that the Finnish Government was not safeguarding the constitutional rights of the people when it allowed the Russian Ministers to suppose that there would be no objection on principle to the payment of an annual sum for three years. As a matter of fact, none could be more fervid than those same Socialists in denunciations of Finnish service in Russian troops, and the outcry they now raise is as inconsiderate as it is irresponsible."

"Then you consider it likely that the proposal to pay the 20,000,000 Finnish marks for 1906 and 1907 will be ratified by the present Diet?"

"It is not possible to prognosticate with certainty. When the proposal comes up for discussion, it will be referred to a committee, which will scarcely be ready with its report inside of a month. In that month there will have been time for reflection. That does not mean, however, of necessity, that the proposition will be accepted, but only that the debate will be more thorough and searching."

"Supposing that the Czar's demand—for I presume it can now be called a demand—does meet with acceptance, that does not mean that the question of a military force for Finland will be settled for good. Has the Senate any further plans?"

"Certainly the question will not be settled, and equally certainly the Government has its plans. But of what nature they are you can readily understand that it would not be proper for me to divulge. You may take it for granted, however, that when the proper time comes to lay them before the Czar for submission to the representatives of the people, they will be found to be devised in the most thoroughgoing and conscientious spirit, with a desire to serve the best interests of the Finnish nation as well as of the Czar's Government."

"Your most bitter opponents, and those who have throughout declared that you were working not in the interests of the nation so much as in those of a class, are the Socialist orators," I observed, leading up to another subject of international interest. "My journey through Finland, while making it abundantly evident that racial animosity, and, even more, class hatred, flourish to an alarming extent, has also convinced me that these same agitators are beginning to lose their hold on the rural population. We in America would be glad to know your judgment of the situation in this respect."

"It is undoubtedly true," replied Senator Mechelin, as a smile, partly of satisfaction, partly of irony, played over his features, "that the people at large are beginning to lose faith in their Socialist prophets, who two years ago promised them, with the utmost glibness, land and cows and what not besides, and who are now coming to be seen in their true capacity of blind leaders of the blind."

"In this connection," I remarked, "I have had various conversations with leaders of opinion here in the last few days, and in the course of one of them the statement was made that in the Diet of 1909 the number of Socialist representatives would very likely be reduced to as few as twenty-five in place of the present eighty. May I ask if you share that view?"

The expression of opinion thus quoted caused the head of the Government to break into an amused smile, and to exclaim, almost with a touch of impatience: "It is impossible to make any such definite forecast as that, and one

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needs to be of a very sanguine temperament to put it forward with any degree of assurance. The most any one of us can say is that such a consummation, while perhaps devoutly to be wished, is merely within the bounds of possibility. I have no doubt at all, however, that the Socialists in the next Diet will be far fewer than at present—quite possibly by fifty per cent or so—though I would not like to be quoted as prophesying any particular figure."

"And you attribute this—"

"I attribute this to the circumstance that two years ago the laboring classes were absolutely new to political responsibility, and were thus the easy prey of agitators and demagogues of every stamp. They have now, however, begun to see that they have been gulled by promises impossible of fulfillment; and to their awakened doubt in the wisdom and infallibility of their Socialist friends has succeeded a willingness to turn an ear to other and more experienced advisers."

"Such as the present Senate," I interposed.

"Such as the present Senate, if you will," assented my host, smilingly. "The masses of the people are beginning to realize the futility of the discussion of impossible Utopias and vague generalizations about liberty and brotherhood, and show a disposition to come down to a consideration of questions of practical reform."

"To which, I believe, you are even now giving your attention?"

"Quite so. To particularize, we are considering measures for the amelioration of the lot of the 'torpare' (farm hand), of whom there are some seven or eight hundred thousand in Finland, and whose position has been far from satisfactory hitherto; we are planning the better development of small agricultural holdings; the extension of agricultural instruction, and of people's high school classes; the granting of pensions for the aged and infirm; the introduction of compulsory arbitration in disputes between employers and employed; besides actively considering means for furthering temperance and raising the general standard of culture. These are real, pressing questions of practical reform, for the solution of which, as I have said, the Finnish people are even now turning away from the interested demagogues who have misled them with cheap promises and fine phrases to those tried servants whose energy, experience, and consecration to ideals of duty and humanitarian unselfishness they begin to recognize as deserving of popular trust, and at whose head I have at present the great honor to stand."

"One more question, Senator. It was stated by M. Tchaikowsky, the Russian emissary, at a meeting in a private house in New York last year, that the Finns owed the success of their national strike in 1905 to the active co-operation of the Russian Socialists, a statement the accuracy of which I denied on that occasion and have combated since. We in America would be interested in knowing the truth from your lips."

Without a moment's hesitation, the Finnish statesman replied, speaking carefully and with an evident desire to be impartial: "As far as regards our taking advantage of the general situation in Russia at the time when it seemed most threatening for the Government in St. Petersburg, such a statement can be held to have a basis of truth, but only in so far. The Finns themselves, of all parties, engineered their own movement for freedom; and the Finns, and they alone, brought it to a triumphant conclusion!" And the Senator emphasized the point with two or three taps on the desk between us.

Our conversation then veered round to American life and institutions, on which Senator Mechelin showed himself well informed and put some searching questions, and shortly lapsed into a more familiar and personal vein, for my father had been an old friend of the Senator's. We passed again into the reception-room, where a remark of mine on an oil painting of the Government ice-crusher, the Murtaja, led to a short discussion on winter traffic and then on Finnish art, both of which have made enormous strides in the last generation, till finally, with a hearty hand-clasp on the threshold, the leading statesman of Finland bade me good-by and "bon voyage."

Helsingfors, Finland, September 10, 1907.

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TIT FOR TAT

A CALIFORNIAN TOURIST'S OBSERVATIONS UPON EASTERN MANNERS AND CUSTOMS

BY ROBERT WHITAKER

TO a Californian six months away from the Golden Gate, the article by "Kew" on "San Francisco as It Now Is" makes more than commonly interesting reading. It is evident enough, even to one who turns longingly toward the land which he saw through a stranger's eyes, that his article is as kindly as it is candid, in its intention at least. Perhaps six months of easy sojourning from California to Maine and homeward again, with glimpses of a score of States, and tarryings in nearly every large city of the East, may be less favorable to definiteness of impression than the sundry days wherein "Kew" visited the cities around San Francisco Bay. Yet certain passages of his writing, side by side with certain passages of our experience, made one exile wonder whether, with equal candor and no less kindness, the sojourner east of the Rocky Mountains might not in unflattering similitude describe even "the East as it is." Possibly there is some philosophical reason why the wart on the face is more apparent to the stranger than it is to the old familiar friend.

Certainly the East has very much to make the candid Californian glad for a summer's sojourn here. If the summer attractiveness of New England were as well advertised as the winter attractiveness of California, north and south, probably the tourist would be as well satisfied in the one case as in the other. In the exile's opinion, the East is far more satisfying to the eye in summer than is California during the same season of the year, and, on the whole, except in the large cities on occasion, quite as comfortable. Besides, as one of our noblest Californians confessed on returning to the neighborhood of San Francisco after a few weeks east of the Alleghany Mountains, "Brethren, the people are in the East; there are a few of us here, but the people are in the East." The man who has sojourned in the Sierras and otherwise explored the Pacific coast is apt to have two dominant impressions when first he travels through the Eastern States again; the one is the diminutiveness of the country itself, and the other is the fact that the people are here.

Here also are the libraries, art galleries, and historic places and memorials of the land. "Old Home Week" in Boston leaves a man from California with the impression that he has only dreamed of reading American history before. Likewise you may see more art in an hour in Boston, New York City, or Washington than you can see from end to end of the fifteen hundred miles of the Pacific coast. The friend who took us up Broadway on top of a "tally-ho" showed us the homes of more millionaires in an hour than there are on all the avenues from Seattle to San Diego, and offered, if we would but tarry in Gotham, to make us acquainted with more writers and editors of National renown than are to be found in all the genius-bearing West. There are more notable Californians in New York than there are in California itself. Many a man who can never forget his "auld acquaintance" on the Pacific coast finds the influential acquaintance of the East more important to his success. Success makes an occasional trip across the Rocky Mountains, but she lives and spends most of her money, not to mention other favors, on the Atlantic coast.

Yet the passing Californian finds some singular anomalies here. If, perchance, he thinks that the pen is mightier than the sword, he finds that military memorials are everywhere at Concord, conspicuously accessible to all, while the "Wayside," where Hawthorne lived, and the Concord School of Philosophy, where Emerson lectured, and the house where "Little Women" was written, are empty, but neither swept nor garnished, nor

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even painted or kept in decent repair, and are otherwise unmarked except as "Private Property," or "Trespassing Strictly Forbidden," or, without other advertisement, as simply "For Sale." Emerson's home is decent but inaccessible, as are the houses where Longfellow and Lowell lived in the neighborhood of Boston. At Portland, Maine, the old brick house in which Longfellow spent his early years is open to the public, for a price, but Longfellow's birthplace and the birthplace of the statesman Thomas B. Reed, which are close together, are as neglected, unsightly, and unattractive as though they were but worn-out factory tenements. New England makes more of a single military hero of obscure fame than she does of all her moral and intellectual heroes together. To judge her by her monuments, she is the land of the "big stick."

The Californian's companion, who was born and bred in the Golden State, had never seen a closed church before she visited the land of the Pilgrims and the Puritans. Some, indeed, of the "liberal" churches around San Francisco Bay are closed in summer on Sunday evenings. But to find the mother Society of Christian Endeavor practically non-existent for two or three months of the year, and that in a city as comfortable as Portland proved in summer, and as full of strangers; and to find great evangelical churches, whose reputation has gone throughout the earth, either closed entirely for the summer months, or served by strangers hired for less than some of our secondary California churches pay their supplies between pastorates, and attended by a few score of indifferent people who acted as if they were marking time; and to find that in religious circles in general there was "nothing doing," when the streets and parks beside them were thronged with people—all this was an experience which needed to be frequently explained. Everybody knows that California is irreligious, but the evangelical churches around San Francisco Bay are sufficiently antiquated to keep their doors open all the year around. And we also have the vacation habit there.

San Francisco has no "white brigade." Her streets were often dirty before the earthquake and the fire. It was no easy matter to enforce the anti-spitting law, even against some of our moneyed men. But a man did not have to wear rubbers to keep his feet dry on a sunny day. If there are nastier sidewalks in America than the sidewalks on Broadway, New York, during the ten days we were there, we have not found them from the Pacific to the Atlantic sea. The "sky-scrapers" did not impress us more than did the desirability of an occasional sand-heap on Broadway where a man might scrape his feet. We hardly dared look up for the necessity of continually looking down. This, and the fact that when we wanted to ask the passing pedestrian for local direction we found once in a while a man who could understand English and could reply without an accent, made us wonder whether we were not farther from home than we supposed. What the man from Mars would think of New York City I do not know, but the man from California occasionally thinks he is in a foreign land. As for cleanliness, the East in general has no city of size which will compare with Denver, Colorado.

It may be that my eyes were mistaken, but I thought I saw on a street vender's fruit-cart, just above a shrinking, timorous handful of grapes, "Two for five cents." I found by actual count that the five-cent bag held about two dozen grapes, such as they were. The sign probably referred to certain sickly-looking apples, about the size of ping-pong balls. It is currently reported in California that, whatever the East may lack as regards other fruits, this is pre-eminently the land of the apple. I confess that certain memories of my boyhood are very much on the side of that report. But I would never have suspected it either from the price or the quality of the stuff that was passed out to us for apples on the streets of New York. As for other fruit, the easy way in which "Kew" refers to buying "by the peck," taken with our observations and experience in Portland, Boston, and New York, not to name other cities and towns, suggests the possibility that the peck to which he had reference was not the fourth of a bushel, but rather a bird-like sampling of a tid-

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bit here and there. Meats seemed to us exorbitantly high all over the East, and our visits to the big stores of every kind left us with the impression that the difference in prices even as concerns goods which are nowhere manufactured in quantity on the Pacific coast was astonishingly little to the advantage of the East. Regular residence might correct some of these impressions, but "the East as it is," in the eyes of a stranger, offers less for the common man's money than our "home" stores on the Pacific coast.

We sat under the classic elms on Boston Common, and were just seated when certain young women of high school age, evidently having desired the seat for themselves, looked us over with all of "Kew's" candor, and remarked, distinctly and emphatically, "Well, wouldn't that jar you?" The man who had charge of the loading and unloading of the train we wished to enter at the "South Station" in the same cultured city treated us with all the courtesy of a high-toned gentleman toward the street beggar whom he does not see, contriving to close the doors of two trains upon us before we persuaded him that his high mightiness was there to serve the public and not simply to exhibit his own callow youth. With the aid of one or two other travelers, we succeeded in getting a fortieth of a second more for the third train, and were dismissed with a manner that would have done credit to the Prime Minister of a caliph or pasha. Even at Northfield the young woman who sat at the same table with us, taken to task on the side for her feminine boorishness, responded to the paternal admonition petulantly, "Oh, it's too much trouble to be nice to people." Space fails to tell of the mild-mannered way in which the Central Park policeman hurried across a quarter of a mile of greensward to order off the young couple who were resting quietly in the shade of a tree just off the roadway, and who were treated with as much courtesy as a Californian would show his dog. When we get summer grass in California, the skies give us no help; we do it by expensive irrigation. Yet there are more "Keep off the Grass" signs in Central Park than there are between the Siskiyous and the Gulf of California.

Perhaps we stayed too long to go back with the notion that these things, or the sum of them, really exhibit the East as it is. We remember them as we remember the mosquitoes that hung about us down in the Maine woods when we picked wild strawberries in a veritable fairyland of inexpressible woodland loveliness, or as we recall the passing cloud of dust from some flying automobile which got between us and the landscape for a moment in those never-to-be-forgotten trolley trips all over New England. It is with difficulty that I have summoned them back even for this brief service of showing "the East as it is" in instants of vexatious experience such as come to every sojourner in a strange land, or seen only through the exceptional incident and not in the way of believing endeavor to get at the best and the deepest in the community life. I carry no brief for San Francisco, and am no admirer of much that is there. Much that is written by way of criticism and condemnation of present conditions, especially of civic cowardice and immoral commercialism, in the chief city of California, is too well deserved, and ought to be patiently, even gratefully, received by every loyal San Franciscan. Neither is this letter written in any *tu quoque* spirit. But San Francisco needs liberal judgment, and much that "Kew" has included in his picture of the city as it is, really represents her no better than the things that are here thrown to the front represent the cities on the Atlantic coast as they are.

One may photograph wrinkles, but there are depths in the eyes that are only evident from soul to soul.

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BUSINESS MEN AT SCHOOL

BY GEORGE W. WHARTON

IF the head of a great American firm ten years ago had said to his $5,000 head of department, "Jones, you'd better go to school for a while and learn more about your work," Jones would have had his own opinion about the "old man's" sanity, and would have taken steps. And yet, to-day, the "old man" is not only saying these things to Jones, but is himself a pupil in the school. With him as fellow-students are many of the leading business men of his city—all learning in school more about the businesses they have built up and own. And this school-going of merchants, now that the first surprise is over, is coming to be regarded as one of the most important changes in business methods in the past decade—one which in the opinion of trade students will do much to make the United States commercially supreme, especially in the field of foreign commerce.

The business man at school, while new in this country, is, however, by no means a world novelty. In Germany formal schooling in commerce has long been a highly specialized feature of public instruction, to which that country owes much of its trade control in certain desirable markets. Japan, too, understands the value of mercantile education, and for years the Government officially and Japanese capitalists privately have been sending keen young Japanese all over the world to become students, not only in great foreign technical schools, but also in great factories and industries where, as humble workmen, the little yellow men are learning all there is to know about foreign production. Later they duplicate successful methods in the factories of Chrysanthemum Land. This is why Japan is coming to be regarded as such a dangerous competitor in the manufacture of articles heretofore the exclusive product of the highest type of Occidental artisanship. Japan is gathering facts about everything worth studying, and, as a result, is rapidly becoming a sort of gigantic industrial museum where all that is best is collected and put under experiment. Perhaps it is only a question of time when the quickest way to learn the trade secrets of any country will be to go to Japan, where the information is already digested and the results of years of investigation, freed from all chaff, are in successful practice. The Japanese early recognized that there was a science of commerce, and have been busy ever since amassing the data of that science.

The American merchant in the past, however, with rare exceptions, not only has made no systematic study of foreign methods, but also has done very little to collect complete data of what is being done in his own city or country. He has, as a rule, carefully and selfishly guarded what he considered to be his own ways of conducting business, and, in consequence, has not expected his competitors to furnish him with new ideas, save as he could stumble upon them by accident or become possessed of them by stealth. The idea that by joining with others to contribute to a vast common fund of knowledge on the science of business all would gain more than they gave, and that national trade would be vastly benefited, did not occur to him, though in all other matters he was an ardent patriot. Others failed to realize that their dignity in no wise suffered either by helping men lower down or in being helped by them. If the same condition had been true of the medical profession, and each physician had similarly kept to himself all of his discoveries, instead of contributing to the general fund of knowledge, the practitioner would probably still be treating hydrophobia with doses of the "hair of the dog."

The professional spirit, however, has of late been rapidly growing among business men, with a resultant wider exchange of knowledge, and the inception, at least, of what might be called a body of business knowledge. There is a greater readiness on the part of the

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business man at the top to help those who are climbing. One of the earliest indications of the passing of the idea of false dignity was the recognition that the humblest employee could perhaps make valuable suggestions. To-day it is the regular practice of many successful concerns to hold general conferences in which even the office-boy may differ with the president. In fact, one of New York's leading real estate auctioneers said at a recent public dinner that one of the most valuable of his advertisements had been suggested by a little chap who had been hired to run errands. A great corporation, with a world-selling territory, boasted in a recent circular that in one month it had paid substantial rewards to 196 of its people for usable suggestions.

Another development of the wish to interchange ideas was the formation of business men's organizations at the conventions of which there is the freest exposition of methods found to be profitable or wasteful by individual experimenters. In fact, the business man is beginning to have a professional pride in being able to say something of real value, similar to that of the physician who addresses his medical society. He esteems it also a privilege to publish in the business magazines the reports of his experiments, and these reports from many sources on the observations of experts are what make these business forums so valuable to their readers. The business organizer also is in the land—called in to remedy buying, selling, or productive methods through his experience in studying success and failure in many lines. Twenty years ago a merchant would have sneered at the idea of an outsider being able to teach him anything. The only outsiders ever called in were the lawyer and the public accountant. The business physician was unknown, because the science of business was unrecognized. To-day, however, the business world wants ideas from all sources and is willing to give ideas in return, and the highly specialized character of business has made the establishment of "clearing-houses of ideas" more and more essential.

To meet this local need for such an idea clearing-house, a number of prominent New York City financiers, merchants, and real estate men three years ago began a series of experiments which since have culminated in a great vocational school, directed, taught, and attended by business men of high standing in the community. This co-operative movement was the direct outgrowth of sporadic individual experiments which did not prove entirely satisfactory. A number of the great firms which make a specialty of house-furnishing and interior decorating found it desirable to have their men keep in touch with the progress of art, and also to have a special knowledge of color harmony. One of these firms employed a lecturer to hold classes for its employees, but the plan did not arouse much interest. Finally, in 1903, W. S. Coffin, of W. & J. Sloane, suggested to the West Side Young Men's Christian Association, which was conducting an evening school of elementary and high school grade, that if it would give a course in "Art in House Furnishing and Decorating" it would have the support of the trade. As a result, under the direction of Frank Alvah Parsons, of the Chase Art School, practical courses in principles of color and form harmony, historic period structure and ornament, and freehand drawing and color application were arranged. Immediately a number of prominent decorators, designers, and architects entered the school, and frequently, also, sent their subordinates. The school was conducted on a university basis, but with practical application of theory always kept to the fore. The course aimed to fit men, not merely to sell decorative articles, but to advise purchasers what to buy and how to combine colors into harmonious interiors. Every step in the process was illustrated by laboratory work, in draping actual fabrics and grouping colors, furniture, and ornaments. In each lecture the students were free to ask and discuss questions, and each endeavored to contribute to the general fund of decorative knowledge what he had learned by practical experience. The value of the course soon made itself apparent in the higher salaries of the younger students. The graduates found the interchange of ideas

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so valuable that to continue the practice they founded an Art Decorators' Club for further study and interchange of ideas. Experts in various lines will lead the club discussions. The school, meanwhile, each year has a larger attendance of business men.

The next year a group of the leading real estate operators of the city wanted a "Real Estate School," and the real estate world of New York has not yet recovered from its surprise at the success and value of the venture. The first course in this school consisted of lectures on their specialties by the leading brokers, dealers, auctioneers, appraisers, and experts on particular property problems, the handling of which had made them prominent. At first it was feared that these lecturers would talk platitudes, but the early sessions revealed the unexpected fact that these leaders were giving their hearers practical information which it had taken them years of hard experience to gain. And in the discussions which followed each lecture the expert would answer frankly all questions and give valuable advice, and a dozen or more successful brokers would add their opinions and experiences. As a result of this policy many of the lecturers themselves became students. The expert in business buildings wanted to learn about tenement property, or waterfront property. Soon the school numbered among its pupils many members of the Real Estate Board of Brokers and men of years' experience, while the younger real estate men and young real estate lawyers flocked to this heart-to-heart symposium by the realty kings of New York. Additional courses in real estate law and in management of a real estate office were opened, and again were immediately successful, because the information was practical and the lecturers were men who had made good with what they taught. The alumni of this school, to continue the clearing-house feature, formed a graduates' real estate club.

Wall Street men soon showed a desire for instruction in general investments, and, with the approval and under the direction of men like Frank A. Vanderlip, Vice-President of the National City Bank, and William M. Kingsley, of the United States Trust Company, a "School of Wall Street Investing" was established. The lecturer in this school is John Moody, editor of Moody's Manual. This course, which dealt with all forms of bonds, stocks, and securities, analysis of securities, reorganizations, and the general machinery of banking and the exchanges, had for pupils during the first year ten members of the Stock Exchange, and men from such firms as J. P. Morgan & Co., Kuhn, Loeb & Co., and a number of the great banks and trust companies. A number of the present students are themselves members of firms, capitalists, and large investors. One financial house sent fourteen of its officers and clerks to the school during one term.

Demand from merchants, credit men, heads of record departments, for a symposium on methods of conducting business led to a clearing-house on business management, in which the lecturers were men famous for their effective office, store, and factory systems. Each lecturer laid bare his methods of coping with difficult problems of buying, selling, shipping, and producing. This school was soon followed by others on Law for Business Men and Office Training for Younger Men, conducted on the same practical lines by the same class of instructors.

The building trade soon demanded courses in which employers and workmen could learn to read plans and make estimates, to do drafting, and also to gain a practical knowledge of structural engineering, particularly as applied to the use of steel in sky-scrapers. The printing trade wanted a clearing-house where master printers and their helpers could learn the latest things in typographical art, and exchange and try out ideas and theories. These schools were all established and prospered under the support, tuition, and attendance of leaders in the several lines, which naturally attracted scores of men lower down. The latest business school to be established was that in Exporting and Importing, opened to discuss and teach foreign trade methods. This school is also under the direction of its division of the commercial world, and its advisory

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committee and faculty consist of men of acknowledged leadership in foreign commercial operations.

Another demand was a peculiar outgrowth of the business forums. Business men who had studied business in these schools wanted to know why the Association could not teach them to run their automobiles and furnish a school to which they could send their drivers to be trained as chauffeurs. An Association automobile school, which in the three years of its existence has turned out five hundred expert operators of motor-cars, who can repair as well as run all types of machines, was the result. Motor-boat owners wanted similar instruction which would enable them to manage their craft. A school teaching practical motor-boat construction, engine control, and repair, and giving practical experience in the actual handling of power boats on near-by waters, was then established, and, like all the others, attracted a large attendance.

This movement of New York business men to provide a professional forum for the interchange of ideas and for the exposition of the latest practical discoveries of business is rapidly spreading over the country. The Young Men's Christian Associations of other cities are co-operating with their local business men in the establishment of courses in which many lines of business are analyzed and taught by the trade leaders of their vicinity, and, as has been true of the New York school, leading business men, their heads of departments, and their ambitious employees are taking advantage of these courses given by admittedly successful men. The success of these schools has been due largely to the fact that untried theory has but little part in the curriculum. At the same time, the instruction takes the broadest possible view of business, but makes its deductions as to future developments only from business facts well tested in the market-place. Theory in business is all very well, but, unless it has a substantial basis, is very apt to degenerate into dreams equaled only by the promoter's glowing prospectus. A number of the universities are becoming aware of the business man's distrust of theory and love of facts, and in many courses are employing hard-headed business men to act as commercial professors, who tell students, not what should be done theoretically, but what is actually being done and with what success.

What will be the final evolution of this movement among business men to found their own schools is a matter of guesswork. It may very well be that the New York experiment foreshadows the "Vocational University" which Mr. Vanderlip says is bound to come—a University for Business Leaders and for training younger men for commercial leadership. In the industrial world there has been formed a "Society for the Promotion of Industrial Education," which has adopted a programme intended to benefit all interested in this field, whether as employer or employed. Perhaps this may develop the Industrial University.

The New York business men's vocational school operated by the West Side Young Men's Christian Association, however, is not a thing of the future. In its vocational classes it has had in one year eighteen hundred pupils, or more than are registered in four hundred of the colleges and universities—a number surpassed, in fact, only in some twenty-five of the greatest endowed institutions. The transition of such an established and successful school into a vocational university would naturally be more simple, when the business world shall demand it, than it would be to create anew a vocational university which, without tradition of success, would at once command the support of the business world. After all, however, a university is mainly a matter of scope of instruction, and if the business men of New York continue to add lines of instruction to this pet school of theirs, they may one day find that they have created a vocational university, even though the institution be called by some other name.

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WILLIAM BLAKE[1]

"IF the mind of Lord Macaulay is the one and only type of sanity, then Blake was mad," says Arthur Symons in his recent book, an enthusiastic interpretation and impassioned defense of the poet and painter whose art still puzzles and fascinates. If a true disciple of symbolism admits that the vision of Blake comprehended symbol within symbol, one of which he only translates into another, more obscure, in his effort to make us understand, what can a mere lover and student of art expect when he tries to follow the wheels within wheels of Blake's mind? Mr. Symons writes from a lifelong admiration of Blake, and, in spite of the wealth of comment and discussion already in print, enters upon his work with a distinct purpose. He begins by narrating every fact of importance in Blake's life and achievements, giving his own interpretation of Blake's intentions. Then comes a verbatim reprint of all available documents, containing every personal account of Blake printed during his life, to which are added references to him in the diary and letters of Crabb Robinson. The book thus planned is in its way complete. Mr. Symons, by searching among marriage and death registers, settles some disputed points of interest and gives his conclusions. William Blake was born in 1757 in London, of humble parentage, his father being a hosier. Nothing in his ancestry so far known accounts for his peculiar genius, but his father wisely recognized his tastes, and he was taught drawing and engraving, beginning when he was a mere child. It is interesting to know that he was sent to draw in Westminster Abbey, and there had a vision of Christ and the Apostles. It is fair to conclude that his taste for Gothic forms was fostered by studying the tombs in the Abbey and some of the old London churches. As Mr. Symons remarks, his invention of ornament and hatred of vacant space are as marked as those of any ancient artist. His designs for Blair's "Grave," perhaps his best-known work, are "inflexibly elegant," and express the Gothic spirit. His marriage in 1782 (by an error printed 1762) to Catherine Butcher was one that brought complete happiness to both for forty-five years, and can be instanced as a proof that eccentric genius does not always unfit a man for domestic joys. The devotion of Mrs. Blake was almost phenomenal. Her faith in her husband's intellect, genius, and art was absolute. When an inspiration visited his brain at night, he would rise from his bed either to draw or to write, and she would sit beside him in perfect silence, giving him the constant support of her quiet faith and enthusiasm. Thus they lived until his death in 1827, sharing such limited means as often amounted to poverty, yet always cheerful and knowing no cause for hopelessness. Blake's friendship with Flaxman, Fuseli, Stothard, Crabb Robinson, Lamb, and others, brought him somewhat into contact with general society. His most helpful and devoted friends and disciples were, first of all, Linnell, and then Samuel Palmer, Edward Calvert, George Richmond, and Frederick Tatham. Richmond, finding his imagination flagging, once sought counsel of Blake, who, turning to his wife, said, "Kate, what do we do when the visions forsake us?" "We kneel down and pray, Mr. Blake." The imaginative and reverent mind finds nothing grotesque, but a great significance, in a saying of Blake's reported by Richmond: "I can look at a knot in a piece of wood till I am frightened at it." "Do you work with fear and trembling?" he asked Samuel Palmer. "Yes, indeed," was the reply. "Then," said Blake, "you'll do."

A story of exquisite imagination full of unconscious gravity and sincerity is told of him. "Did you ever see a fairy's funeral, madam?" he once said to a lady who happened to sit by him in company. "Never, sir!" was the answer. "I have," said Blake, "but not before last night. I was walking alone in my garden; there was a great stillness among the branches and flowers and more than common sweetness in the air; I heard

[1] William Blake. By Arthur Symons. E. P. Dutton & Co., New York. $3, net.

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a low and pleasant sound, and I knew not whence it came. At last I saw the broad leaf of a flower move, and underneath I saw a procession of creatures of the size and color of green and gray grasshoppers, bearing a body laid out on a rose leaf, which they buried with songs. It was a fairy funeral." He held conversations with demons and angels, he talked with Milton, and drew portraits of William Wallace, Edward the First, and Lot, haughtily declaring that they were sitting to him and he must not be disturbed. All day he would use his graver's tools with industry and precision, working like the genius he really was; at night he gave his imagination full rein, and often never slept. He indulged himself in most incongruous fancies, and yet, at the same time, produced such marvels as the "Inventions" for the Book of Job.

To define his poetry, Mr. Symons admits that one must find new definitions of poetry, but he likens it to the voice of wisdom in a child, who has not yet forgotten the world out of which the soul came; yet "the lines gambol awkwardly, like young lambs." Again, he says that there are no men and women in the world of Blake's poetry, only primal instincts and the energies of the imagination. This characterization might be applied to all his art expression. He himself wrote, in a copy of Wordsworth, "Natural objects always did and now do weaken, deaden, and obliterate imagination in me."

He never doubted his own genius, and his outbursts of petulance and his pity for those who prized the temporal above the spiritual are the uncalculating expressions of a childlike soul. He wrote in 1793 that he had been "enabled to bring before the Public works (he is not afraid to say) of equal magnitude and consequence with the productions of any age and country." Again, "He knows that what he does is not inferior to the grandest antiques." Yet, alas! he found, as he said in his comments upon Reynolds, whose art was an irritation to him, "The Enquiry in England is not whether a Man has Talents and Genius, but whether he is Passive and Polite and a Virtuous Ass." The book abounds in quotable bits that tempt continually. Mr. Symons defines the difference between Blake and Michelangelo as the difference between the artist in whom imagination overpowers technique as awe overpowers the senses, and the artist in whom imagination gives new life to technique. Mr. Symons was telling Rodin about Blake, and showing him some facsimiles of his drawings, and said, "He used to literally see these figures; they are not mere inventions." "Yes," said Rodin, "he saw them once; he should have seen them three or four times." "There is the fundamental truth about the art of Blake; it is a record of vision which has not been thoroughly mastered as vision," is the wise conclusion of Mr. Symons.

He died in August, 1827, carried away by spiritual ecstasy. "He said he was going to that country he had all his life wished to see, and expressed himself happy, hoping for salvation through Jesus Christ. Just before he died his countenance became fair, his eyes brightened, and he burst out into singing of the things he saw in heaven."

Mr. Symons has written a book of unusual interest. Absorbed and in accord with his subject, he employs a style elevated and somewhat mystical at times, yet well sustained and peculiarly fitted for the narrative, and the comments he makes upon a genius whom he exalts as the man "who spoke the first word of the nineteenth century, when there was no one to hear it."

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Comment on Current Books

Novels and Tales

Georgia is again the background of a new story by Will N. Harben.[1] Southern in feeling, yet occupying a somewhat new attitude toward the negro, the author portrays several interesting complications that must arise in the South. Pole Baker's familiar philosophy, which obliges him "to lie some" occasionally, always works for the benefit of his friends. The young hero, a political aspirant, almost lost the race because he defended a worthless negro who was unjustly accused of a crime. The romance inevitable in Southern novels is as wholesome and sweet as possible. Mam' Linda is the central figure in comedy and tragedy.

Mr. Conrad is always an artist in literary effects, but sometimes he works too deliberately and leisurely in paving the way for these effects. In his latest story, "The Secret Agent,"[2] his real subject is not the plots of the Anarchists, the treachery of a spy among their number, the horror of a premature explosion by which an innocent and half-witted boy is blown to pieces, but rather the fine shades of temperament and intellectual process developed by the actors in these sensational scenes. There is a great deal of subtle psychology involved, and the secrets of men's hearts are studied pitilessly and with extraordinary elaborateness. The book will not compare favorably in narrative and descriptive ability with some of Mr. Conrad's early work, but it has, in its strange way, notable tragic intensity.

No one is more delightful in his manner of writing, in the spirit of romance, and in pervasive gentle humor, than Mr. Quiller-Couch. His created characters are often whimsical, but they talk like real people, and the narrative of their doings moves on leisurely and with an old-fashioned grace that contrasts pleasantly with the rush and roughness of recent writers of quick sellers. One sometimes is inclined to place Quiller-Couch in a very high rank of romance-writers, but too often his careless management of plot and apparent indifference to the question whether the incidents related are amusing or simply absurd prevents his taking the place he should hold. "Major Vigoureux"[3] is a simple, natural tale of the Scilly Islands, and has at least one capital character, the Commandant—a fine old soldier forgotten and left behind by the British authorities when his island's fortifications were abolished. On the whole, there is much to enjoy in this tale, although some readers will object to its lack of definite ending.

Another book of stories by Richard Free, called "On the Wall,"[1] enlarges our acquaintance with the people who live about the London docks. From the point of view occupied by a young vicar, who gains friends for himself, not because he is a parson, the East End offers many characters worth studying. There is no affectation about these short stories, and there is much strength, and also insight into the humanity common to us all. Occasional hits at superficial and arm's-length charity will be appreciated by people who have been annoyed by such efforts.

"Those Queer Browns"[2] continue the course laid out by "The Singular Miss Smith" of whom Florence Morse Kingsley has written. Miss Smith married Mr. Brown, and they went to live in East New York for a year. Agatha, Mr. Brown's sister, a merry and often foolish young person; Mrs. Brown, a member of the Ontological Society, yet sensible withal; Mr. Brown, an earnest student of social problems, and Aunt Nugent, a simple-minded, harmless inanity, contribute their journals to the rounding out of the narrative, which is entertaining, often bright, and sometimes keen.

Mrs. Bacon's new book[3] is a slightly constructed, spirited tale of the happenings in a suburban household made up of three unmarried ladies, with the natural accompaniment of changing servants and "steady company." The sorting out of the friends and their conversion into eligible lovers gives room for a mild plot, which is cleverly managed by the author. The pictures are particularly pretty.

Thieves! Robbers!! Scoundrels!!! The author of "The Treason of the Senate" could hardly be expected to paint a picture of the operations of "high finance" in a subdued key or with a discriminating touch. His new novel, "Light-Fingered Gentry,"[4] purports to be a picture of those operations in the case of certain great insurance companies. The colors—the lurid yellow of the sensational journalist and the dismal black of the chronic pessimist—are laid on with a

[1] Mam' Linda. By Will N. Harben. Harper & Brothers. New York. $1.50.
[2] The Secret Agent. By Joseph Conrad. Harper & Brothers, New York. $1.50.
[3] Major Vigoureux. By A. T. Quiller-Couch. Charles Scribner's Sons, New York. $1.50.

[1] On the Wall. By Richard Free. The John Lane Company, New York. $1.50.
[2] Those Queer Browns. By Florence Morse Kingsley. Dodd, Mead & Co., New York. $1.50.
[3] The Domestic Adventurers. By Josephine Daskam Bacon. Charles Scribner's Sons, New York. $1.
[4] Light-Fingered Gentry. By David Graham Phillips. D. Appleton & Co., New York. $1.50.

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prodigal brush. In the business world of Mr. Phillips there is no honor even among thieves.

Books for Children

Among the autumn publications there are a number of books,[1] of all sorts, prepared for little children and older boys and girls. "The Russian Fairy Book," in a translation by Nathan Haskell Dole, opens a new and fascinating vista to lovers of stories that are full of original beauty and the naïve appeal of ancient folk-lore. The colored plates, done by a Russian artist, are very attractive. Another book from fairyland, "The Adventures of Merrywink," is written by an Englishwoman, Christina Gowans Whyte, and gained a prize, offered by the London Bookman, both for its text and illustrations; the latter, by M. V. Wheelhouse, are spirited and often comical. The story is delightful, merry, and well written, certain to please children. "Boys and Girls from Thackeray," arranged by Kate Dickinson Sweetser, with admirable pictures by George Alfred Williams, will refresh the memories of those who have always loved the English master's creations. It will also engage the attention of young readers, and introduce them to Thackeray's work. The sweetest story of all is the first in the book—that of Henry Esmond, the quiet boy in the great house of Castlewood. The same hand has prepared other and similar volumes from Dickens and George Eliot. "Famous Stories Every Child Should Know" is designed for those who wish to direct the child's reading into the proper channels. Familiar stories from master hands, not diluted with the mistaken idea of coming down to the immature understanding, are offered to every intelligent young reader in their original form, confident that the best always appeals strongly to children. The volume is edited by Hamilton W. Mabie, with the assistance of Kate Stephens.

A most attractive series of tales retold from St. Nicholas fills six volumes. Nothing could be better for an eager, wide-awake boy or girl than this set. Island Stories, Stories of the South, of the Sea, of the Great Lakes, of our Western Frontier, and Stories of Strange Sights, are gathered from the favorite magazine. They are not fairy tales, though they might be from the wonders they record of modern invention, discovery, and exploration. The pictures are excellent, ranging from scientific and physical phenomena to delightfully nonsensical drawings. "Abbie Ann" is another dear little girl whose simple story is told by George Madden Martin, the creator of inimitable Emmy Lou. Abbie Ann is as individual as any child could be, and, being red-haired, has a temper. Her life with her dear, busy father in a mining town and her experiences when sent away to school are refreshingly natural.

"Captain June" was a little boy who was left in the care of his Japanese nurse during the absence of his father and mother. How he lived in Japan and what he did to amuse himself and get in and out of trouble is pleasantly told by Alice Hegan Rice. "The Cozy Lion" is a jolly invention of Frances Hodgson Burnett, and his colored portrait is done by Harrison Cady. He poses as the center of a group of children, and displays a most genial and open smile. How Queen Silverbell tamed him must be learned from the book.

The life of Hans Christian Andersen is written for children by Paul Harboe, and contains several portraits of the Danish writer as well as other interesting illustrations. More than a hundred years ago the boy was born in a very humble home in Odense, the son of a cobbler. His ambition and spirit were unbounded, and, by dint of an almost phenomenal confidence in his destiny, he reached his goal and became the friend of great men in his own and other lands. Every child should know his delightful tales, which share with the flowers the fresh dew of purity and simplicity. There is a touch of quaint stiffness in the style of the book that harmonizes with the childlike temper of the Danish romancer.

An immense amount of practical information concerning the machinery behind the scenes is packed into a story by Gustav Kobbé called "Signora." A tiny baby was left at the stage door of the Opera-House one night, and was immediately adopted by the group of artists whose hearts she won by her helplessness. She lived with Yudels, an ex-chorus singer, and was cared for by a series of charwomen and costume-makers. Her fanciful career is traced, and she is the

[1] The Russian Fairy Book. Translated by Nathan Haskell Dole. Thomas Y. Crowell & Co., New York. $2.
The Adventures of Merrywink. By Christina Gowans Whyte. Thomas Y. Crowell & Co., New York. $2.
Boys and Girls from Thackeray. By Kate Dickinson Sweetser. Duffield & Co., New York. $2.
Famous Stories Every Child Should Know. Edited by Hamilton Wright Mabie. Doubleday, Page & Co., New York. 90c., net.
Stories Retold from St. Nicholas: Stories of the Great Lakes; Island Stories; Western Frontier Stories; Sea Stories; Stories of Strange Sights; Southern Stories. The Century Company, New York. 65c., net, each.
Abbie Ann. By George Madden Martin. The Century Company, New York. $1.50.
Captain June. By Alice Hegan Rice. The Century Company, New York. $1.
The Cozy Lion. By Frances Hodgson Burnett. The Century Company, New York. 60c.
A Child's Story of Hans Christian Andersen. By Paul Harboe. Duffield & Co., New York. $1.50.
Signora. By Gustav Kobbé. Thomas Y. Crowell & Co., New York. $1.
Buck Jones at Annapolis. By Richmond Pearson Hobson. D. Appleton & Co., New York. $1.50.
Beaver Creek Farm. By Edward W. Townsend. D. Appleton & Co., New York. $1.25.
The Young Trailers. By Joseph A. Altsheler. D. Appleton & Co., New York. $1.20.

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central figure in a group of well-known and famous singers whose names are thinly disguised in the tale. It is a pleasant story of kindness, and is interesting from its original setting.

There is always a large supply of books for boys, catering to their taste for what might be termed solid adventure. "Buck Jones at Annapolis" must have some autobiographical touches, as it is written by Richmond Pearson Hobson. It certainly carries a serious impression of absolute truth, which occasionally deadens into commonplace reality. Yet it is an attractive story of life at the Naval School, and abounds in thrilling events happening to the hero, a really fine fellow, after he entered the service. The pictures are good. Edward W. Townsend carries his group of boys to the delights of country life at "Beaver Creek Farm." A city lad is sent to rusticate at his grandfather's, and there meets a typical country boy. They do each other good and have lots of fun meanwhile, and some rather unusual adventures. "The Young Trailers," by Joseph A. Altsheler, is a story of early Kentucky, when the Indian was a factor to be reckoned with. Henry Ware, son of a pioneer, left the settlement for the wild life of the forest. He became as skillful as an Indian in wood-lore, and was able to defend his own people by beating the Indian in his native forest. The style of the story is rather heavy, but the matter of it will appeal strongly to boys.

Babylonia and Assyria

What a few decades of spade-work have revealed of more than three thousand years of civilization is presented here,[1] with the caution not to expect any connected history of it until future excavators shall have done the work awaiting them. The influence of Babylonia on the Western world is already discovered to have been early and far-reaching. "Two thousand years before a word of Greek was heard in the Midland Sea, natives of its isles . . . read the language of Babylon." Whether Professor Winckler is justified in holding that "it was thence that the 'Prophet' of Israel got his spiritual weapons, . . . and there Judaism must have received not only its impulse, but also its entire system," is less certain. Babylonian history, as written here, shows how successive migrations from north and south brought peoples of different homes and blood to inherit and carry forward the civilization whose wealth had attracted their inroads. Essentially it was an industrial civilization, whereas that of its neighbor, Assyria, was predatory. Various modern analogies to the course of things in these ancient empires are suggested, not the least interesting of which is the struggle with clericalism, which Assyria, as well as Spain, found paralyzing to national vigor. Cruel and ruthless as the Assyrians were, they were guilty of less atrocity than the Germans and Slavs in the Middle Ages. Excavation has revealed more of Assyrian than of Babylonian history. Only for the New Babylonian period has the way been opened for insight into social manners and customs. For a sketch of cultural development and achievements satisfactory material must be supplied by explorations whose beginnings are not yet in sight.

[1] The History of Babylonia and Assyria. By Hugo Winckler, Ph.D. Translated and Edited by James Alexander Craig, Ph.D. Revised by the Author. Charles Scribner's Sons, New York. $1.50, net.

The Fight for Canada

A somewhat neglected chapter in the American Revolution, the attempt to wrest Canada from its British allegiance, receives careful attention in Professor Justin H. Smith's aptly entitled "Struggle for the Fourteenth Colony."[1] In his "Arnold's March from Cambridge to Quebec" Professor Smith had already discussed one phase of this struggle in a way that proved him a painstaking and acute historical student. Now, traversing the subject as a whole, he shows himself an equally facile and entertaining historical writer. At times, to be sure, the effort to sustain the interest leads him into a floridity, and occasionally a levity, that distinctly detract from the dignity of his theme; while, on the other hand, his obvious passion for research induces him to include much petty detail that obscures rather than illuminates. But his work is so fresh, so original, and so informing that it deserves the heartiest of welcomes. Beginning with the decision of the Boston Committee of Correspondence to extend its labors to Quebec in the hope of persuading the Canadians to unite with the American colonists in the impending struggle with Great Britain, Professor Smith follows in turn each development in this project to the fatal day when it was realized that the hope of winning Canada must be abandoned. The opening intrigues with the disaffected Anglo-Canadians, the successful attack on Ticonderoga and Crown Point, Montgomery's invasion and capture of Montreal, Arnold's heroic march through the Maine wilderness, the heartbreaking siege of Quebec, and the final operations on the frontier, are narrated forcefully and picturesquely; and, necessarily, considerable space is also devoted to an analysis of the situation in Canada itself as

[1] Our Struggle for the Fourteenth Colony. By Justin H. Smith. In 2 vols. G. P. Putnam's Sons, New York. $6.

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affected on the one side by the passage of the Quebec Act and the policy of Governor Carleton, and on the other by the diplomacy and campaigns of the Americans. Here, it seems to us, Professor Smith errs by not bringing into sharp relief the part played by religious differences in preventing union between Catholic Canada and Protestant America. But otherwise his elucidation of the causes of failure is entirely satisfactory. By far the most successful part of his work, however, is that given over to the Arnold march and the siege of Quebec, both of which, justly enough, rouse his enthusiasm to a high pitch. And it is good to find him emphasizing the not always appreciated fact that, failure though it was, the invasion of Canada by Montgomery and Arnold was of the utmost consequence to the American cause by preventing aggressive action on Carleton's part.

A History of Reconstruction

The term "Reconstruction" as employed by American historical writers is usually applied to the method by which, after the Civil War, the victorious North undertook the political remolding of the defeated South. But Professor Dunning, in his recent contribution to the "American Nation" serial history of the United States,[1] uses it in a far wider sense. To him reconstruction is not simply "a process applied by the victorious section to the defeated, but a realignment of national powers, a readjustment of political forces, a slow recovery from the wounds inflicted on the body politic by four years of civil war." The North, he feels, had its reconstruction problems as well as the South, and to the elucidation of these he devotes a large part of what must be accounted one of the best existing histories of the period. Possibly he over-emphasizes the accentuation of the speculative instinct as one of the results of the war, but there can be little disposition to question the accuracy and essential fairness of the pictures he draws of the conditions which prevailed, North and South, from the assassination of Lincoln to the election of Hayes. It is a period, in fact, which Professor Dunning has made peculiarly his own; and he writes of it with a vigor, incisiveness, and authoritativeness that hold the attention and, in the main, carry conviction. There is no glossing over of weakness and blemish in personages or policies. But neither is there undue disparagement. And in some instances, notably in the case of Andrew Johnson, belated acknowledgment of merit is ungrudgingly made. Of reconstruction in the strictest sense it need only be said that in Professor Dunning's view the Congressional plan, partisan and retributive though it was, was, on the whole, an honest effort to make provision for the inevitable consequences of the war, and had the effect of developing a stronger consciousness of nationality than existed before the great conflict.

[1] The American Nation: Vol. XXII. Reconstruction, Political and Economic. By William Archibald Dunning, Ph.D. Harper & Brothers, New York. $2, net.

Ungava Bob

Dillon Wallace has made two daring exploring trips into the unknown interior of Labrador. The first was unsuccessful, and resulted in the death, by starvation, of his companion, Leonidas Hubbard, who was the originator of the expedition. Wallace then tried a second time to penetrate the barren wilds of the peninsula and reach the regions near Hudson Bay, where a little-known tribe of Indians live, and this time he was successful. The story of those trips he has told in two books, "The Lure of the Labrador Wild" and "The Long Labrador Trail." He has now utilized his knowledge of that wild country and of the Nascaupee Indians in a story for boys called "Ungava Bob."[1] Bob is a plucky young trapper, and his adventures are exciting enough, but the chief merit of the book lies in the pictures of life in the remote regions of Labrador and among the Indians and Eskimos of that frozen country.

Apologia

The author,[2] an eminent British scholar, is one of the interesting figures in the field of current religious thought. He unites in himself two characteristics widely regarded as incompatible—complete rejection, on grounds of scientific criticism, of the miraculous element in the Gospels, and the worship of Jesus Christ "as divine in the highest sense;" entirely human, yet his Lord; unique in humanity, differing from other men as steam differs from water. In reply to friendly dissentients from his views, especially as expressed in his previous book, "Silanus the Christian," he publishes this "explanation and defense" of them as an Introduction to two volumes of a technical and critical character to appear presently. His view of the Biblical miracles is "that some are literally true, but in accordance with what are called laws of nature; others are not literally true, but are metaphorical or poetical traditions erroneously taken as literal; others are visions that have been erroneously taken as non-visionary facts."

[1] Ungava Bob. By Dillon Wallace. Fleming H Revell Company, New York. $1.50.

[2] Apologia: An Explanation and Defense. By Edwin A. Abbott. The Macmillan Company, New York. $1, net.

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Letters to The Outlook

ABOUT PROHIBITION

I.

In giving reasons, in The Outlook of August 31, for your opposition to State prohibition of the liquor traffic, you say: "Temperance is self-control, moderation." You seem to use *self-control* and *moderation* as one and the same thing. Your argument evidently is, that if the State prohibits the traffic in intoxicants, men will not have an opportunity to exercise self-government. "State prohibition," you add, "is not a measure of self-restraint, but of constraint."

Now, it appears to me that self-control and moderation are not synonymous. A proper self-control leads to moderation in the use of things which are wholesome and beneficial. But it leads to *total abstinence* in regard to things which are harmful or exceedingly dangerous.

I fear that many good and influential men have been led to take the wrong side in the great temperance reform because of their *assuming* that self-government is synonymous with moderation, and that "true temperance" is moderation in the use of intoxicating drinks. And many of the people catch at this idea of "true temperance," and refuse to join in the great forward movement of the temperance reform.

But it is a gratifying fact that an ever-increasing number of good American citizens clearly see and firmly believe that true temperance or self-control in regard to intoxicating drinks is to avoid them entirely. And they practice total abstinence for two reasons: first, because of the poisonous nature of the alcohol that is in these drinks; and, second, on the great Christian principle announced by Mr. McKelway in The Outlook of August 31 as actuating the leading white citizens of Georgia, and by yourself in an editorial in the same issue—viz., that the strong should protect the weak; that the strong, in the exercise of their self-government, should abstain from that which, under other circumstances, they might use, for the sake of helping the weak to abstain from that which is ruining them for time and for eternity.

Wooster, Ohio. T. K. D.

II.

For twenty-two years this summer I have visited Maine for longer or shorter periods each year, and it is fair to say that I found as bad conditions this year as at any time previously. I have never seen the time when, had I so desired, I could not have obtained liquor readily, such as it was, the only requirement being prevarication, deceit, and possibly one or two other of the same kind of commodities—which, so far as I can see, it is the special glory of the law in question to inculcate and foster.

I have this summer seen cocktails served in public in after-dinner demi-tasses to those of the party who wished, and Bass's ale was served in a coffee-cup which was replenished when it got low. I was told of a party having been supplied from a demijohn at a hotel and the local official appearing, watch in hand, to say, "Gentlemen, I have word that the Sturgis deputies are on the way and will reach town in about an hour"—though this came to me second-hand. I have seen repeatedly a number of men make themselves thoroughly drunk on half-and-half essence of peppermint and Jamaica ginger. Again, last year the deputy sheriff took about ten quarts from the station of the town where I was when the train came in, and after he left on the return train a message went for more, which arrived the next day safely—it being such vile stuff as can be obtained nowhere so readily and safely as in prohibition Maine.

At one place this last month a friend of mine saw an inebriated man chase a boy into the hotel lobby, and, when put out, saw him taken by a policeman (who, by the way, was a captain), shaken, hit over the head, and told to "get home and not stop, or you'll get worse." My friend asked the officer why he did not lock him up, to be told in reply that the lock-up was so full that they had orders to put no more under arrest that night—and that was simply a warm August night with nothing unusual going on in the city.

It is not too much to say that I have never been in one of the larger Maine cities without seeing in twenty-four hours more drunkenness than one would see in an equivalent Massachusetts city in a week. The condition in the plantations and small places along the edge of the woods is often appalling, and it can never be remedied until the business is legalized, local option given, the strictest supervision of the quality of liquor sold maintained, and the whited sepulcher policy of secrecy and deceit exchanged for an open, graftless, high license one.

Concord, Massachusetts. W. L. S.

III.

In the closing paragraph of your editorial on "The South and the Liquor Traffic" is the following statement: "The spirit that

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leads the strong to yield up a measure of personal liberty for the sake of those to whom such liberty is full of irresistible peril is very different from the spirit of those who would make their own conscience the rule for others' conduct." I doubt the correctness of your frequently stated position that State prohibition is a practical failure. This, however, is a question of fact, and a debatable one; and we therefore accept your opinion as the experienced lawyer does that of a reputable and honest expert. But your statement above quoted is of another sort. Do you feel that it is altogether fair to the thousands of your readers who are believers in State prohibition and in the theory and beneficence of government to brand them as tyrants who would make their own conscience the rule of others' conduct?

I have a friend in this city who is radically opposed to the theory of prohibiting the liquor traffic. Last June he and the writer were enjoying a vacation in the woods and on the lakes of northern Minnesota and southern Ontario. We were allowed to accompany one of the logging crews from Fort Frances into the wilds of Ontario on a steam launch belonging to the lumber company. We were anticipating a delightful trip; and while we waited on the bank of the mighty Rainy River for the boat to be loaded with supplies, a fine-looking young lumberjack appeared with three quart bottles of Canadian whisky, which he started to take into the boat. The manager was not present; and my friend, realizing the possibilities of the contents of those three bottles, went upon the boat and ordered the lumber-jack to take the stuff back to the shore; and he followed his orders up with the necessary persuasion. We had had many friendly but earnest debates over this question of personal liberty; and after he had succeeded in effectually "putting the lid on" that launch, he returned to our seat on the bank, where I sat wearing a victorious smile. He glanced at me and acknowledged, "Guess you've got me."

I don't know how you are fixed down there in New York, but out here in Minnesota we are beginning to feel that there are rights more sacred than the "right" to destroy ourselves and our neighbors and their wives and babies; and were it not for the purchasing power of the Milwaukee, St. Louis, and Minneapolis breweries, unconsciously aided by such conservatism as yours and that of other respectable and highly respected persons, we would not be long in following Georgia's lead. Even if we prohibitionists are not consistent, which I am contending is not the case, why not waive consistency in the interests of God and Home and Native Land? B. H. BOWLER.

Minneapolis, Minnesota.

SAN FRANCISCO AS IT NOW IS

I read with interest and with disgust the article "San Francisco as It Now Is," in the issue of The Outlook for September 21, 1907. My disgust was because a publication of the standing of The Outlook should publish such misstatements concerning the rebuilding of this city.

San Francisco has enough troubles to contend against, and their aspect changes every day, but publications of standing should credit it with what is actually being accomplished in the way of rebuilding.

"Kew" writes that "a few of the new buildings are permanent sky-scrapers of iron or steel frames, but the larger number of them are of wood, built with the single aim of quick erection, and all possible space that would bring in all possible rent money." This is a statement to the public concerning "San Francisco as it now is"—September 21, 1907. The public is entitled to accept that recital as the estimate of a reasonably intelligent observer. If my conclusion is right, then the writer deliberately misstates the facts. No intelligent observer can spend an hour in the district lying to the east of Fourth Street, Market and Grant Avenue, without wondering at the substantial character of reconstruction covering the entire region. Had the article been labeled "San Francisco as It Was Ten Months Ago," it would be more in line with the facts. Apparently the article was written quite that number of months ago. The author speaks of eating duck at dinner, and this could only have been during the hunting season, which closed many months ago. Likewise the Japanese school question, long forgotten; likewise the presence of Schumann-Heink, which was last spring, if my memory serves me.

I sincerely hope that The Outlook, in taking the interest that it seems to in our affairs, will at least do us the justice of not misrepresenting the conditions. E. M.

San Francisco, September 24, 1907.

DESERTIONS IN THE UNITED STATES ARMY

The frequency of desertions in our army, as well as the increasing difficulty of obtaining new recruits, ought to be a matter of deep concern to all who value the honor of our country's flag, and who look to that flag for protection for both life and property. I have had opportunities as a clergyman, both here and elsewhere, of becoming acquainted with

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the sentiments of the soldiers themselves on the subject, and, as a result, find my own conclusions are accurately expressed in a recent article in The Outlook Magazine by Captain Dana Merrill, U. S. A., who placed the blame on three main causes, namely: 1. The abolition of the post canteen and the consequent demoralization of man by outside dives. 2. The low state of pay compared with that given to corresponding work and responsibility in civil life. 3. Last, though not least, the want of respect too often shown to the uniform of the United States soldier by those who in time of war or civil disturbance would be the very first to claim his protection from danger. I may add that in my experience among soldiers I have found the men of Uncle Sam's army the equals of any body of men in civil life in honor, upright conduct, and self-respect, and, as a citizen of foreign birth, I feel it a privilege to claim their country as mine.

EDWARD H. EARLE.

Baltimore, Maryland.

COLORED PEOPLE NOT NEGROES

In the interesting article on "The Suffrage in Georgia," by Mr. McKelway, and in your editorial comment on the same, repeated reference is made to the colored population of the South as "negroes," and no distinction is made or suggested between persons of purely African descent and those of mixed race. One of the worst features of the anomalous situation in our country consists in the failure to discriminate between these two classes of our population. Every individual in whose ancestry a single drop of negro blood can be traced is called a "negro," even if he be nine-tenths white. This is not only a physiological but a psychological fallacy, and a grave social injustice, since it refuses to recognize the fact that persons of mixed race have inherited qualities and aptitudes common to both races. It would be equally incorrect, and no more so, to call them "whites," since they partake of the nature of both.

This is perfectly well understood in Jamaica and elsewhere in the British West Indies. While the law makes absolutely no distinction between white, colored, or negro, there is a marked diversity of character and social position. For instance, the late Chief Justice of Jamaica was a colored man. Many of the leading merchants, mechanics, bankers, and business men are of mixed race. Eminent lawyers and officials are colored men. They take positions in accordance with their qualities. Not so in the United States. Frederick Douglass was not a negro. Booker Washington is, in part, of Caucasian descent.

When in New Orleans, a few years ago, I visited the most beautiful and fashionable of its cemeteries. Among the finest, most costly and conspicuous monuments is that of a man of mixed race, who was for many years one of its most wealthy and influential citizens. At that time the property was a race-course. Few people knew that this gentleman had in his veins a slight strain of African blood, handed down from an ancestry generations previous. He was proposed as a member of the racing club, and was promptly blackballed by men many of whom were his inferiors in character, wealth, and public esteem. Resenting this indignity, he said: "I will convert this race-course into a graveyard, and will build at its entrance my monument." He did so, and to-day many of the graves and costly memorials of wealthy departed citizens of New Orleans surround his remains. The equality denied him in life is conceded in "that bourn from which no traveler returns."

That fact is the most striking possible commentary upon the impropriety of classing as "negroes" many men and women who are practically more closely allied with the Anglo-Saxon race. Let us adopt the more correct and descriptive term "colored people," and discard the term "negro," with its opprobrious popular corruption of "nigger." By so doing we shall help to lessen the spirit of caste, which still lingers as a heritage of the patriarchal institution now happily outgrown.

HENRY B. BLACKWELL.

Boston, Massachusetts.

"COMFORTABLE BOOKS" IN A PUBLIC LIBRARY

At least one public library has hastened to profit by the suggestion of the author of "Comfortable Books" by placing on conspicuous shelves the "*Books that may and should be kept out six months.*"

Those books that "must be returned within five days" have their legitimate place in every public library; but of far more importance to the vital work of the library and to the intellectual growth of the community are those books that should be read with lingering delight, that should be within easy reach of couch or comfortable chair, but which, alas! are too often neglected for the "best sellers" so widely advertised.

To the list of authors suggested by the author of "Comfortable Books" have been added, in this particular library of which I am writing, Lamb and Hazlitt, Drummond and Goldsmith, Keats and Shelley, Rossetti

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and William Morris, Madame d'Arblay and Lady Montagu, Matthew Arnold and Walter Pater, John Bunyan and Cardinal Newman; and if the library had a sufficient number of copies of the works of those present-day writers of the quiet joys of life, Mr. Benson, Mr. Harrison, and Mr. Kenneth Grahame, these, too, would be added to the row of "comfortable books."

If one wishes to become "comfortably acquainted" with people, as Jonathan expresses it, there is no better author than Trollope. When one has finished reading the Barchester Chronicles, one feels as if one's whole life had been lived in the shadow of a cathedral close, and with the great county families of the Thornes and the De Courcys.

In "Old China" Bridget laments that since the days of their worldly prosperity "a purchase is but a purchase," and that same lament seems particularly applicable to the buying of modern books. No more gloating over some coveted folio at Barker's in Covent Garden; no more carrying home some precious volume to be added to one's corner of special friends, but merely a "purchase" of some book whose impressions may reach into the thousands, but which, after a hasty reading, is thrown aside.

How many of us do not often say, with Bridget, "I wish the good old times would come again"?

G. E. F.

Milton, Massachusetts.

BRITISH COLONIES AND THE TARIFF

In your issue of September 14, on page 55, under the heading of the "National Policy of Australia," you give the readers of The Outlook to understand that everything in Australia and the English colonies thereabout is entirely free trade. It was my pleasure to spend the years 1887 and 1888 and part of the year 1889 in erecting the Hawkesbury River Bridge near Sydney, New South Wales, for the Union Bridge Company of New York, in company with Mr. S. B. Ryland, of Chicago. At that time we had occasion to become acquainted not only with the prices of material, but with the relationship of the different colonies, and although I am not able to recollect the amount of tariff on any one item at this time, yet I am very familiar with the political arguments of the strife for and against free trade in New South Wales and all the other colonies except Victoria, which had been raising practically all her revenues through tariff, and continued to do so for years afterward. This tariff was exercised to such an extent that even hand baggage coming from Sydney to Melbourne was examined, and the feelings of the sister colonies became so sensitive that it was at that time feared that it would operate against the federation of the colonies which has been consummated. Even in New South Wales, when I was there, the feeling, although very loyal to the home government, was evenly divided, and only the strong labor vote, strange to say, prevented the modeling of the government at Sydney after that of Melbourne and the then flourishing colony of New Zealand. At the time of my residence and either in the year 1888 or 1889, the Government borrowed from home (London) three and one-half million dollars to pay interest on loans, part of which was to pay interest on interest, and this finally produced a financial panic in all the colonies except New Zealand, which passed through her period of despond in the years 1891 and 1892. This leveling process consummated the federation of the Australian colonies, and as Victoria occupied the center of gravity of the then, and even now, railway system, and the geographical location by water as well, she has become the banner colony, and, as I understand, has politically predominated and forced upon the other colonies her ideas of commerce and trade.

E. K. MORSE.

[The Outlook prints this letter with pleasure; for the first-hand information it contains is of value. It will be noticed, however, that it deals with another phase of the question than that with which our paragraph of September 14 was concerned. It was not our intention to give the impression that "everything in Australia and the English colonies thereabout is entirely free trade." We were describing the trade relations which had hitherto existed between Australasia and the mother country. We were not unmindful of the fact that Australia had had tariffs prior to the one that was introduced in the Commonwealth Parliament on August 8. The point we sought to make clear was that the earlier Australian tariffs—Colonial and Commonwealth—had given little concern to manufacturers and exporters in Great Britain. The annoyances and the hampering of trade and movement due to the old tariffs of the several colonies, which are so well described by Mr. Morse, were not touched upon, because we confined ourselves to the trade relations between the Australian colonies and the mother country.—THE EDITORS.]

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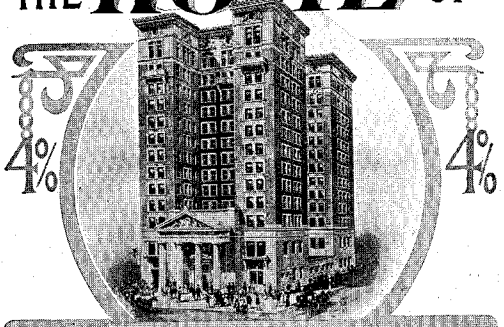

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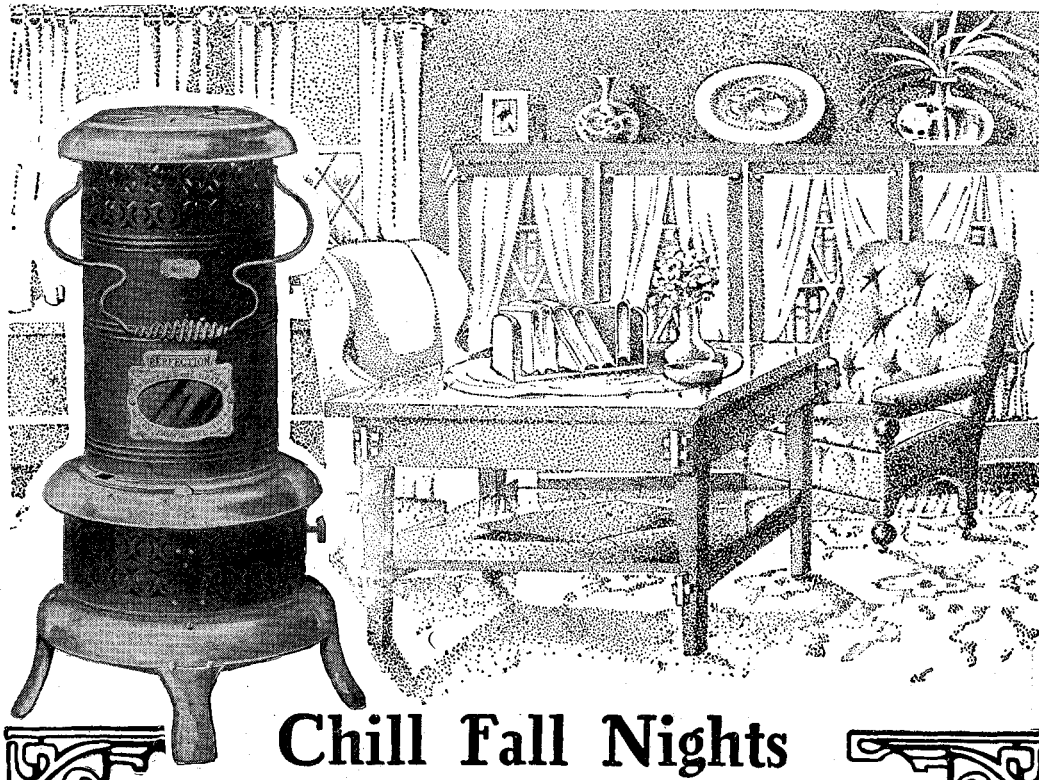

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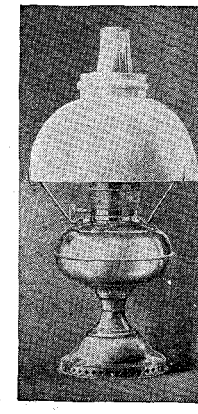

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